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PERIODICAL ABSTRACTS¹ AND BOOK REVIEWS²

INTRODUCTION

532r. P. FEINE AND J. BEHM, *Einleitung in das Neue Testament*, ed. W. G. Kümmel [cf. *NTA* 10, p. 128].

(N. Perrin, *JournRel* 46 [4, '66] 506-507):—Description of contents. Praised. The book is very much the work of Kümmel, and consequently its critical position is firmly middle of the road, a quality essential for a volume intended to be used as a textbook.

533r. P. FEINE AND J. BEHM, *Introduction to the New Testament*, ed. W. G. Kümmel [cf. *NTA* 10, p. 415].

(M. Ward, "A New Testament Work Book," *ExpTimes* 78 [3, '66] 76):—Description of contents. The book "contains the most thorough and detailed account of critical problems, book by book, now available in English." The volume represents "German scholarship at its best—precise, encyclopaedic, detailed, and balanced."

534r. J. L. MCKENZIE, *Dictionary of the Bible* [cf. *NTA* 10, p. 275; §§ 11-5r—7r].

(S. Freyne, *IrTheolQuart* 33 [3, '66] 277-279):—Summary. Highly praised. Some weak points are listed.

535r. A. ROBERT AND A. FEUILLET, *Introduction to the New Testament* [cf. *NTA* 10, pp. 417-418].

(F. V. Filson, "A Monument of Catholic Scholarship," *Interpretation* 20 [4, '66] 453-455):—Summary. Praised. Some positions questioned.

536. P. VIELHAUER, "Einleitung in das Neue Testament (Fortsetzung)," *Theol Rund* 31 (3, '66) 193-231. [Cf. § 11-10.]

An outline is given of the positions adopted in A. Wikenhauser, *Einleitung in das Neue Testament* (1953); K. H. Schelkle, *Das Neue Testament. Seine literarische und theologische Geschichte* (1963); A. Robert and A. Feillet, *Einleitung in die Heilige Schrift. Band II: Neues Testament* (1964). Of these Catholic works the first and third especially show the influence of traditional considerations. The following are then discussed: P. Wendland, *Die urchrist-*

¹ For titles marked with an asterisk (*) cf. *Festschriften* and Collected Works, § 11-625, and Book Notices.

² Book reviews will henceforth be grouped with periodical abstracts. In order to give a wider survey of opinion, more reviews have been included, reviews are shorter; sometimes only the reviewer's general attitude ("praised," "criticized") is indicated.

lichen Literaturformen (3rd ed., 1912); M. Dibelius, *Geschichte der urchristlichen Literatur. I: Evangelien und Apokalypsen. II: Apostolisches und Nachapostolisches* (1926); M. Albertz, *Die Botschaft des Neuen Testamente. I. Band: Die Entstehung der Botschaft. I. Halbband: Die Entstehung des Evangeliums* (1947). II. Halbband: *Die Entstehung des apostolischen Schriftenkanons* (1952); C. F. D. Moule, *The Birth of the New Testament* (1962); W. Hartke, *Vier urchristliche Parteien und ihre Vereinigung zur apostolischen Kirche*, 2 vols. (1961).

Introductions to the NT follow mostly the conventional type represented by A. Jülicher's work. This is seen in method, division of material and concentration on the 27 books of the NT. At best, early Christian literature is dealt with incidentally. There is generally a tendency to conservatism.—G. G. O'C.

Inspiration

537. M. ADINOLFI, "Aspetti comunitari dell'ispirazione," *RivistBib* 14 (2, '66) 181-199.

Without falling into the error of collective inspiration or of a creating community, the present study aims to put into the foreground or proper perspective the communitarian aspect of inspiration, which in the past was rather overlooked. The sacred writer, besides being the spokesman of God within the community, becomes a tributary of the same community. The new doctrine has its own right within orthodox theology; it does not contradict the traditional individual inspiration taught by *Providentissimus Deus*; it sheds a stream of light on the concrete way in which the sacred books came into being within the Israelite or Christian community. Thus the Bible ceases to be considered as a collection of works written within the silent walls of a private library or as falling suddenly from the skies.—C. S.

538r. L. ALONSO SCHÖKEL, S. J., *The Inspired Word. Scripture in the Light of Language and Literature* [cf. *NTA* 10, p. 413].

(D. J. McCarthy, *TheolStud* 27 [3, '66] 443-446):—The work brings out phases of inspiration otherwise neglected but does not solve all the questions. The author's knowledge of linguistic philosophy and his trained sensitivity as a literary critic make his treatment of the poetic and prophetic writings especially valuable. But there are in the Bible not only poets but also compilers and commentators who affect the meaning of their materials by minor changes or even by mere collocation. Here the study is less successful and underplays the role of the community in the origins of the inspired word.—J. J. C.

539. S. CIPRIANI, "La 'verità' della Sacra Scrittura nell'insegnamento del Concilio Vaticano II," *BibOriente* 8 (4-5, '66) 229-235.

While reaffirming the absolute inerrancy of the Bible, Vatican II added that this truth is always related to salvation, a principle enunciated by Augustine and Thomas and one which solves many difficulties.

540. J. SALGUERO, "La inspiración bíblica," *CultBib* 23 (207, '66) 67-98.

The existence of inspiration in the Bible, its nature and extent and the question of inerrancy are discussed with particular attention to the statements of the magisterium and to the views of Catholic theologians.

Revelation

541. *B. GERHARDSSON, "The Authenticity and Authority of Revelation," *Jesus of Nazareth: Saviour and Lord*, 47-59.

542. G. G. O'COLLINS, "Revelation as History," *HeythJourn* 7 (4, '66) 394-406.

In reaction to existentialist reductions of history to the historicity of existence and a Barthian flight to supraphistory W. Pannenberg—see especially his *Offenbarung als Geschichte* (1961)—argues for history as the locus of God's indirect self-revelation. History is here understood as "ordinary history," "universal history." God's self-revelation through his deeds is open for everyone to see; there is no need of special, supernatural help to perceive the revelation. The correlate of revelation is not faith, but that knowledge on which faith is subsequently built. It takes the whole of history to manifest God; Christ's resurrection is the real anticipation of the end of world history. Hence it has absolute revelatory value.

Pannenberg's theology of revelation through God's historical activity neglects evidence for personal divine communication. It does not explain why the apocalyptic expectation of a general resurrection—the context in which Christ's resurrection is understood as God's self-revelation—is to be accepted. It ignores the Johannine and Pauline doctrine that something more than one's natural powers are needed to see—or hear—God's revelation. In Paul's account, faith is not a stage subsequent to the knowledge of revelation. As a reaction to theologies of the word, Pannenberg's view seems exaggerated and disregards the revelatory function of what Jesus said.—G. G. O'C. (Author).

543. R. PREUS, "The Doctrine of Revelation in Contemporary Theology," *Bull EvangTheolSoc* 9 (3, '66) 111-123.

The modern view of revelation is described, its general assumptions are stated, and its practical consequences are enumerated, e.g., the playing down of the importance of doctrine, skepticism and frequently a retreat into mysticism.

544. VATICAN II, "Dogmatic Constitution on Divine Revelation," *BibTrans* 17 (3, '66) 139-145.

Chaps. 3—6 are presented in the English translation issued by the National Catholic Welfare Council.

545. ———, "Dogmatic Constitution on Divine Revelation," *ClerMon* 30 (6, '66) 212-224.

An unofficial translation of the text is preceded by a brief introduction, J. P., "Vatican II on Revelation" (pp. 209-211).

546. G. BAUM, "Die Konstitution *De Divina Revelatione*," *Catholica* 20 (2, '66) 85-107.

The various schemata and discussions which led up to the final draft of the document are studied at length in order to show the important nuances in the text of the Constitution.

547. R. MURRAY, "The Inspiration and Interpretation of Scripture. Some Recent Work in the Light of the Constitution *Dei Verbum*," *HeythJourn* 7 (4, '66) 428-434.

This survey of books and articles finds P. Grelot's *La Bible, Parole de Dieu* (1965) to be outstanding as a commentary on the Constitution and an excellent modern handbook for the student preparing for preaching.

548. J. A. O'FLYNN, "The Constitution on Divine Revelation," *IrTheolQuart* 33 (3, '66) 254-265.

The essay surveys the Constitution as a whole and refers particularly to some matters of special interest.

549. D. E. P., "La Sagrada Escritura en la vida del Pueblo de Dios," *Revist Bib* 28 (2, '66) 65-72.

The article, which studies chap. 6 of the Vatican Council's Constitution on Revelation, discusses the text and its various modifications, Scripture and tradition, ecumenism, and the use of Scripture in the Mass.

Revelation, cf. § 11-585.

Interpretation

550. *P. ALTHAUS, "Fact and Faith in the Kerygma," *Jesus of Nazareth: Saviour and Lord*, 199-212.

551. A. BAKER, "Visual Imagination and the Bible," *DownRev* 85 (277, '66) 349-360.

Visual reflection dominates our approach to the Bible which has a very different outlook and imagination since it regularly uses non-visual images. It is possible and fruitful—though difficult—for us to appreciate the biblical imagination as it is here explained in detail.—J. J. C.

552. J. BAKER, "The Creativity of Scripture. Thoughts stimulated by Mr Yates," *Theology* 69 (555, '66) 405-408.

In many points the writer agrees with K. L. Yates [cf. § 11-11], but the difference between them is explained by contrasting two approaches to God, one "traditionalist," the other "radical."

553. J. Bosc, "Exégèse et dogmatique," *RevHistPhilRel* 46 (2, '66) 131-143.

Tension between dogmatic theology and exegesis results from the growth of exegesis. Dogma, seeking the necessary translation of revelation into the lan-

guage proper to particular times, risks enslaving Scripture as proofs without adequate exegesis. But exegesis also tends toward dogmatism when it becomes excessively autonomous and uses only literary criteria foreign to the faith confessed by the Church.

But each of these sciences can help the other: dogma renders exegesis attentive to the fact that authentic comprehension of scriptural data demands Irenaeus' tradition: the teaching and living faith of the Church. Exegesis reminds dogma of the character of Scripture as human documents incarnating the word of God. This profoundly modifies Christology, ecclesiology, eschatology and the doctrine on the sacraments.

Although dogma is more conservative, as a reflective transmission of ecclesial faith, and exegesis more radical, as a perpetual return to the roots of faith, each serves Christ and each other, and the Church, the Body of Christ, is kept safe from the "ecclesiocentrism" of uncontrolled dogmatism and the individualism of autonomous exegesis.—R. B. C.

554. P. COURTHIAL, "La conception barthienne de l'Écriture Sainte examinée du point de vue réformé," *RevRéf* 17 (2, '66) 1-35.

Barth's rationalistic non-scriptural view of the Scriptures constantly suggests a *deformed* rather than *reformed* approach. The prophetic and apostolic testimonies are a part of the revelation. The Bible has indeed a human side, but to affirm the fallibility of Scripture in the interests of anti-Docetism is invalid. The human factor does not exclude sinlessness in Jesus nor inerrancy in the Bible, which is inspired by the Spirit. In the OT we have prophetic historiography, not imaginative writing, and in the NT diversity and complementary expression, not contradiction. Reformed theology distinguishes between inspiration and illumination, whereas Barth accents the latter in existential terms as the event of faith in which God speaks. Barth places in opposition God's acts and the scriptural propositions. Jesus is certainly the center of revelation, but the Bible expresses doctrines about him. Only an affirmation of the Bible as God's word will serve ecumenical interests.—F. W. D.

555. J. FRINGS, "Die katholische Bibelwissenschaft im 20. Jahrhundert. Vorgeschichte und heutiger Stand," *BibKirche* 21 (3, '66) 90-93.

The situation of Catholic biblical scholarship at the beginning of the century is described, Pius XII's encyclical on Scripture is recognized as a decisive turning point, and seven hermeneutical principles are laid down for present-day interpretation of the Bible.

556r. K. FRÖR, *Wege zur Schriftauslegung. Biblische Hermeneutik für Unterricht und Predigt* (Düsseldorf: Patmos-Verlag, 1965), 408 pp.

(H. Rusche, "Ein gemeinsames biblisches Arbeitsbuch," *BibLeben* 7 [3, '66] 231-233):—For the benefit of preachers, teachers and theologians, a Protestant theologian has written an excellent treatise on hermeneutics to which Catholic scholars (H. Halbfas and K. H. Schelkle) have added supplementary material.

557r. P. GRELOT, *La Bible. Parole de Dieu. Introduction théologique à l'étude de l'Écriture Sainte* [cf. NTA 10, p. 415; § 11-55r].

(R. P. C. Hanson, *JournTheolStud* 17 [2, '66] 463-465):—Summary. G's "ingenious restatement of biblical inspiration has not avoided the arbitrariness and superfluousness of previous theories of inspiration." On the other hand, the second part of the book, "dealing with exegesis of the Bible, is full of useful and illuminating material."

558. P. HEFNER, "Recent Developments in Form Criticism and Their Significance for Systematic Theology," *JournRel* 46 (4, '66) 431-445.

Form-criticism brings to light the great diversities within the biblical tradition, and W. Pannenberg teaches us to see theological statements in their historical context. This kind of relativism seems to be more appropriate in interpreting Scripture than the reductionism involved in establishing a single norm (justification, authentic existence or the like). As a model for understanding both the diversities and the continuities in the historical expressions of the faith, the category of "life" is suggested, along the lines of M. Merleau-Ponty and A. N. Whitehead.—L. G.

559. V. KESICH, "Criticism, the Gospel, and the Church," *StVladSemQuart* 10 (3, '66) 134-162.

The approach to Jesus, the Gospels and the Church adopted by certain radical form-critics, esp. by R. Bultmann and his demythologizing, is surveyed and set into perspective against a background of ancient and modern biblical exegesis.

560. A. LANCASHIRE, "The Authority of Scripture," *ChurchQuartRev* 167 (365, '66) 425-431.

The four writers here studied (N. H. Snaith, E. Käsemann, H. Küng, F. J. Leenhardt) "agree that in the Bible there is more than one faith, spirituality, or theological position, and that it is this complexity in Scripture which lies at the roots of Christian disunity. The problem which they pose is whether, in the face of this complexity, the theologian should adopt, with Snaith and Käsemann, a selective approach to Scripture on the basis of some prior principle or, with Küng and Leenhardt, a comprehensive approach which seeks to hold together different and sometimes conflicting attitudes. Here, it would seem, they have posed a basic question which must be answered before there can be any real advance in Ecumenical theology."

561. R. T. OSBORN, "A New Hermeneutic?" *Interpretation* 20 (4, '66) 400-411.

In the current hermeneutical discussion, Fuchs and Ebeling insist upon faith as a speech-event (*Sprachereignis*). This hermeneutic is new in so far as it calls attention to the speech-event quality of faith and thereby is able to root faith in the word of the Jesus of history. The new hermeneutic combines the Greek understanding of "word" (that truth is in the word) with the Hebrew

understanding (that truth is in the word as event and response). This word speaks to man in conscience and brings him to authentic existence. Thus hermeneutic cannot be concerned with understanding the word, but rather with bringing man to self-understanding through the word.

Faith liberates man because it makes him at home in his relationship through conscience to the world. In this freedom man is free for God and is free from the world, from deaf and speechless self-righteousness, static complacency and self-identity. For this freedom man is set free by Jesus Christ who as Word does not take man out of himself, but rather puts him back in himself.

Many questions remain concerning the implications of the hermeneutical discussion: Can the discussion continue fruitfully without entering into conversation with Tillich? Is the new hermeneutic really new when it substitutes a Kantian for an early Heideggerian anthropology?—R. L. S.

562. W. PANNENBERG, "Skriftprinsippets krise" [The Crisis in Biblical Interpretation], *NorskTeolTid* 66 (2, '65) 106-115.

Can theology remain a science related to the other sciences which long ago have made themselves independent of revelation? Luther's viewpoint was very medieval on this matter, but by liberating the Bible from the papal magisterium he revived interest in the person and work of Jesus, the heart of revelation, and thereby opened the door for modern critical studies. Today Scripture faces a twofold crisis: (1) Historical criticism makes us conscious of the distance which separates the primitive facts of Christianity from our own day, and the distance separating the facts from the witness (kerygma) that gives us access to them; (2) Hermeneutic obliges us to adapt the world of biblical thought to our own thought world and sometimes to sacrifice biblical language in order to attain its substance. Theology, therefore, should gladly renew itself in order to become a positive science which reveals the universality of divine action in history.—L.-M. D.

563. G. SCHIWIY, "Der Dichter und die Heilige Schrift. Zum rechten Verständnis der Bibel," *GeistLeb* 39 (4, '66) 301-302.

The insights of the poet and his art of expression can offer some help for the understanding of the Bible.

564. *P. W. SKEHAN, "History in the Bible," *Lagrange and Biblical Renewal*, 47-71 [cf. *NTA* 11, p. 141].

565. P.-A. STUCKI, "Herméneutique et Dialectique. Essai sur la pensée d'Ernest Fuchs," *RevThéolPhil* 99 (2, '66) 121-129.

The existential hermeneutic proposed by Fuchs is particularly suited to nurture philosophical reflection. His discussion exhibits the ambiguity and the multi-dimensionality of language, but he seeks to reduce the tension of such complexity by avoiding questions of content and function and viewing language as an ontological problem. The concept of language-event enables him to bring

together three quite distinct intellectual procedures: hermeneutics, the analysis of existence and the interpretation of the NT.

Such a reduction of the levels of discourse is unjustified. The ontological theory, rather than showing the foundation of language in being, is itself a form of discourse. The basic weaknesses of his work are that he does not take adequate account of the methodology of ontological discourse and that he disregards the necessary fixation of all discourse. Even the endless dialectic of the analysis of discourse is fixed because it itself is discourse set in a situation of dialogue between an I and a thou. Dialectic, either abstract or concrete, is the true theme of hermeneutic. The dialogic soil from which it springs is the variance of persons.—H. H. P.

566. G. VAN RIET, "Exegese en filosofisch denken" [Exegesis and Philosophy], *CollBrugGand* 12 (3, '66) 381-406.

A phenomenological study of exegetical methods brings to light that actually the practice of this science involves three steps. (1) One must find the literal meaning of a text, i.e., the author's intention. Here the guiding principle is the unity of sense which dominates any literary composition. (2) When once a text exists, it becomes independent of its author. The exegete must make it his task to investigate how a text has been interpreted by those who read it, i.e., which meaning it received during the process of tradition. In these two steps exegesis is concerned with the connection of words: in the first step, the connection of an author's statement with the totality of his utterances; in the second step, the connection of a text with all its commentaries.

(3) Exegesis deals with the relation of a text to reality. Here the problem of truth is at issue. However, this should not be misunderstood. The question is not exclusively whether facts communicated by the author are right or wrong. The more fundamental point is whether the values, expressed or suggested by any text, agree with reality as perceived by the exegete and his time. The nature of this third step (which may be called "integral, critical exegesis") is demonstrated on the basis of two examples, i.e., how it has been practiced by Thomistic realism and by modern phenomenology.—W. B.

567. **Was heisst Auslegung der Heiligen Schrift* has the following articles on interpretation.

F. MUSSNER, "Aufgaben und Ziele der biblischen Hermeneutik," 7-28.
A. VÖGTLER, "Was heisst 'Auslegung der Schrift'? Exegetische Aspekte," 29-83.
U. WILCKENS, "Über die Bedeutung historischer Kritik in der modernen Bibellexegese," 85-133.
L. SCHEFFCZYK, "Die Auslegung der Heiligen Schrift als dogmatische Aufgabe," 135-171.

568. A. G. WRIGHT, "The Literary Genre Midrash (Part Two)," *CathBib Quart* 28 (4, '66) 417-457. [Cf. § 11-73.]

In biblical studies today midrash has two connotations: it may designate a method of exegesis or be the name of a literary genre. Examples of midrash in prerabbinic literature include the *Midrash of the Passover Haggadah*, the Qumran *p^ešārīm*, the *Biblical Antiquities* of Pseudo-Philo, the homilies in Wis 11—19 and Jn 6 and probably the *Genesis Apocryphon*. Anthological style does not necessarily make a composition midrash; the anthological style of Apoc is of the nonmidrashic variety. Apocalyptic and midrash are distinct literary forms. For Mt 1—2 and Lk 1—2 the best classification is simply infancy narratives, for they seem to have been written in the tradition of infancy stories, biblical and extra-biblical, sharing with them many of their motifs. The Jewish stories of biblical figures were of a composite genre, midrashic infancy stories, because they were at the same time embellishments on the biblical text. The NT stories are not midrashic.—J. J. C.

569. H. SCHMID, "Hermeneutische Theologie," *KirchReformSchweiz* 122 (July 21, '66) 229-232.

Hermeneutical theology appears as a Janus-head by asserting, on the one hand, that every human word is a saving word, but on the other hand, that only the word of God is of help. It would replace faith in the risen Lord with faith in the naked word. But it is not hermeneutics which provides the key to understanding; rather, it is God who illuminates man when and where he wills, with or in spite of hermeneutics.—T. W. L.

570. A. SCHINDLER, "Zur anti-hermeneutischen Theologie," *KirchReform Schweiz* 122 (Aug. 25, '66) 259-260.

H. Schmid [cf. preceding abstract] disregards the intention of hermeneutical theology and theologians (G. Ebeling and E. Fuchs). He ignores the problem with which hermeneutics is concerned, i.e., the translation and interpretation of the gospel. Preaching and interpretation involve a person in the concepts and language of his time. Participation in the thought and language of the present is the presupposition of good preaching and theology. Schmid has not understood, nor does he wish to understand, those whom he challenges.—T. W. L.

571. U. H., "Pneumatologie und Eschatologie," *KirchReformSchweiz* 122 (Oct. 20, '66) 324-326.

The debate between Schmid and Schindler over hermeneutical theology [cf. preceding abstracts] is better termed a debate over the theology of G. Ebeling and E. Fuchs. Two points of view should be noted which appear essential for understanding and evaluating the theology of Fuchs and Ebeling. (1) The point of departure and locus of the hermeneutics of E. Fuchs and G. Ebeling is pneumatology. Their theology does not deserve the accusation of being a variant of modern subjectivism (Schmid); rather, it begins with the word of God, the gospel, which is made comprehensible to the heart and mind of man by the Holy

Spirit. (2) For Fuchs and Ebeling pneumatology means eschatology, i.e., in the work of the Holy Spirit the *eschaton* is already present in its fullness. Here the difference between promise and fulfillment is abandoned. But this transformation of future eschatology into present eschatology results in a dualism between word and reality, between speech and being—a dualism which can be broken only if eschatology were no longer understood as present.—T. W. L.

Bultmann

572. ANON., "The Braunschweig Theses on the Teaching and Mission of the Church," *ConcTheolMon* 37 (8, '66) 511-519.

A group of 100 pastors of the Lutheran Church of Braunschweig published a set of theses which are directly counter to the views of R. Bultmann and his school. The existential interpretation, they assert, would make the gospel "only a proclamation of a new understanding of existence and an exegetical-philosophic message couched in Christian words and concepts. This reinterpretation of the Christian traditions of faith must be regarded, in terms of its results, as a radical dissolution of the Biblical Gospel of Jesus Christ."

573. ANON., "An Interview with Rudolf Bultmann," *ChristCris* 26 (Nov. 14, '66) 252-255.

Because of the crisis which has arisen among German Protestants on account of his teaching and that of his disciples, Bultmann sets forth his views on the main issues in an interview published in *Der Spiegel* (July 26, '66) and here translated.

574. W. BAIRD, "Rudolf Bultmann: The Man and His Thought," *LexTheol Quart* 1 (3, '66) 80-88.

Bultmann's career is simple in outline, and his whole life has been "poured into his work." His theology is built on three foundations: scientific historical criticism, existentialist philosophy and neo-Reformation theology. Almost every aspect of his thought is supported by all three, and each foundation points to the need of the other two for the support of the total structure.—J. J. C.

575. *G. H. CLARK, "Bultmann's Historiography," *Jesus of Nazareth: Saviour and Lord*, 213-223.

576. H. DIEM, "Bultmanns Programm der Entmythologisierung 'Irrweg oder Lösung,'" *Bijdragen* 27 (3, '66) 391-397.

A brief survey of Bultmann's position points out its fundamental inconsistency. He believes that myth and history are of no use for the existential interpretation of the kerygma; at the same time he declares that the mere fact of Jesus' historical existence is the catalytic agent of the fact of faith. This inconsistency saves him as a Christian theologian and opens the way to the developments achieved by his pupils.—W. B.

577. R. A. JOHNSON, "The Concept of Myth in the Theology of Rudolf Bultmann" [Summary of a Dissertation], *HarvTheolRev* 59 (4, '66) 448.

"(1) Bultmann's use of myth changes from a simple, single meaning in the early writings (1920-1930) to the eclectic, dialectical meaning of the later writings. Through this development the concept of myth becomes an appropriate expression for Bultmann's fundamental philosophical-theological conceptuality. (2) This fundamental conceptuality is itself a fusion of Neo-Kantian epistemological dualism and Luther's faith-works soteriology."

578. R. MARLÉ, "Demythisation du Nouveau Testament?" *Études* 325 (7, '66) 163-181.

The study explains the true purpose of Bultmann's method of interpreting the NT, points out the presuppositions underlying his exegesis and finally sorts out the good and bad elements in his demythologizing.

579. R. THEUNIS, "Rudolf Bultmanns Gedanke der Theologie," *Bijdragen* 27 (3, '66) 398-411.

The essay was read as a paper at the international colloquium on myth and faith which was held at the University of Rome, Jan. 1966.

580. N. Y. YOUNG, "Bultmann's View of the Old Testament," *ScotJournTheol* 19 (3, '66) 269-279.

Rejecting the approach of both the history-of-religions school and of salvation-history, Bultmann finds that for the Christian the significance of the OT lies in its understanding of human existence which in general corresponds to the Christian understanding. However, he does not explain sufficiently why the OT is so necessary for the Christian, and his own position seems to contain an inherent contradiction.—J. J. C.

Interpretation, cf. § 11-630.

Scripture and Tradition

581. L. CERFAUX, "Traditie en Schrift" [Tradition and Scripture], *CollBrug Gand* 12 (3, '66) 338-352.

A popular explanation of a perennial problem viewed in the light of Vatican II's dogmatic Constitution dealing with revelation.

582. *P. GRELOT, "Tradition as Source and Environment of Scripture," *The Dynamism of Biblical Tradition*, 7-28.

583. N. A. NISSIOTIS, "The Unity of Scripture and Tradition. An Eastern Orthodox Contribution to the Prolegomena of Hermeneutics," *GreekOrth TheolRev* 11 (2, '65-66) 183-208.

As the prolegomena of hermeneutics, the unity of the Bible and tradition is established by examining first the biblical concept of tradition, secondly the

concept of time and the history of the Church, thirdly the historical continuity of the Church, and finally some principles of hermeneutics are set forth.

584. B. SCHWANK, "Tradition und Redaktion in der Heiligen Schrift," *Erbe Auf 42* (4, '66) 333-338.

A summary is given of the papers read at the meeting of German-speaking Catholic exegetes, held at St. Augustin near Bonn, May 31-June 2, 1966. The high point of the congress was N. Lohfink's essay on the "covenant" of God with Abraham. From his presentation it was clear that, although a narrative contains various strata which result from different traditions incorporated into the account, the norm for us is the authentic text of the final redactor.—J. J. C.

585. B. VASSADY, "Revelation, Scripture and Tradition (I) . . . (II) . . . (III)," *TheolLife* 9 (2, '66) 106-117; (3, '66) 206-219; (4, '66) 318-334.

The principles and general problem are described and followed by a description of the theological climate which existed before Vatican II in Roman Catholicism and in Protestantism.

Texts and Versions

586. A. BENOIT AND P. PRIGENT, "Les citations de l'Écriture chez les Pères. Le fichier microphotographique du Centre d'Analyse et de Documentation patristiques de la Faculté de Théologie protestante de Strasbourg," *Rev HistPhilRel* 46 (2, '66) 161-168.

The article explains the principles and the method followed by the Strasbourg center in its program for indexing the scriptural quotations found in the Fathers, discusses some of the major problems and the solutions arrived at and illustrates the work by a reproduction of a *microfiche*.

587. J. DUPLACY, "Bulletin de critique textuelle du Nouveau Testament. II," *RechSciRel* 54 (3, '66) 426-476. [Cf. § 10-32.]

The bulletin evaluates 50 titles under the headings: sources, problems of method, history of MS tradition and of text, history of criticism and of the printed text.

588r. *The Greek New Testament*, ed. K. Aland et al. [cf. *NTA* 11, p. 144].

(Anon., "Greek New Testament," *TimesLitSupp* 65 [Nov. 10, '66] 1027):—Description of contents. Praised. Though not intended to compete with other modern editions, a preliminary inspection indicates that it compares very favorably with them.

589r. *Idem*.

(G. D. Kilpatrick, *JournBibLit* 85 [4, '66] 479-481):—A descriptive summary of the book. Though the reasons for some readings are not apparent, in other cases where editions often err, the editors have chosen the correct text, e.g., Mt

5:13; 16:21; Mk 2:15 f.; 5:27; 6:39; 7:9, 28; 10:26, 46; 14:72; Jn 1:21; 4:1; 7:12; Acts 11:11; 12:35.

590. M. HAUSMANN, "Some Thoughts on the Nature of Biblical Language," *BibTrans* 17 (3, '66) 114-117.

The Bible speaks to the world, but its message can easily be distorted in translation, especially by those versions which seek to be contemporary. "Just because the language used in the Bible is outwardly the same as the language of men and of the sinful world, it is constantly exposed to the risk of being lost, with its inner meaning, to this world."

591. R. P. MARKHAM, "The Bible Societies' Greek Testament: The End of a Decade or Beginning of an Era?" *BibTrans* 17 (3, '66) 106-113.

The decade from 1955 to 1965 has seen at least one Greek NT or portion of it issued each year. The Bible Societies' Greek NT is the result of more than a decade's study. The need for such a new text is explained, the history of its production is described, and its special features are summarized. The sponsors hope that "this new edition will mark the beginning of a new era of vigorous study of the Scriptures, fresh translation into the languages of the world and renewed application to the lives of its peoples."—J. J. C.

592. B. REICKE, "Erasmus und die neutestamentliche Textgeschichte. Anlässlich der Erasmus-Ausstellung in der Universitätsbibliothek zu Basel im Februar-März 1966," *TheolZeit* 22 (4, '66) 254-265.

In connection with the Basel "Erasmus Exhibition," held on the occasion of the 450th anniversary of the first printed Greek NT, R reports on the work of Basel's famous textual critics, Erasmus and Wettstein. The recovery of the original NT Greek text is doubtful, but the historical development of the NT text is an important aspect of cultural history. The special point is made that the Koine text-type, dominant in Byzantium and perpetuated by Erasmus, is still favored in the modern Church, despite the subsequent critical work of Wettstein et al. The article closes with an annotated list of the items displayed in the exhibition: Codex E, the Complutensian Polyglot, Erasmian MSS and editions, and Wettstein's NT.—H. H. O.

593. A. D. ROGERS, "'We' Inclusive and Exclusive in the New Testament," *ExpTimes* 77 (11, '66) 339-340.

Several NT examples illustrate the ambiguity of our use of the first person plural pronoun (does "we" mean "we, but not you" or "we and you"?), and at times the ambiguity is not recognized by translators and commentators.

594r. N. TURNER, *Grammatical Insights into the New Testament* [cf. *NTA* 11, p. 148].

(Anon., "Notes of Recent Exposition," *ExpTimes* 77 [11, '66] 322-323):—Extensive summary. Praised. Arguing from papyri usage, T maintains that Lk

17:21 should be translated "the kingdom of God is within you." Jesus spoke commonly in Greek, T claims and suggests that the sayings of Jesus recorded in Q were spoken first in Greek and not translated from Aramaic.—J. J. C.

595r. J. W. WENHAM, *The Elements of New Testament Greek* [cf. NTA 10, p. 277].

(P. Benoit, *RevBib* 73 [2, '66] 283-284):—Summary. Praised. Two omissions are surprising: accents are omitted, and there are no references to classical Greek or Koine usage or to the Semitic substratum of the NT language.

596. *G. G. WILLIS, "Patristic Biblical Citations. The importance of a good critical text, illustrated from St. Augustine," *Studia Patristica*, VII, 576-579.

597. ANON., "The Bible for English-Speaking Christians," *HerdCorr* 3 (11, '66) 328-329.

An evaluation of the Confraternity Version, Knox, Rheims-Douai, RSV, Jerusalem Bible and NEB.

598. J. BEEKMAN, "'Literalism' a Hindrance to Understanding," *BibTrans* 17 (4, '66) 178-189.

The subject is developed according to these headings: types of translation (literal and idiomatic); some linguistic features often transferred in a literal translation; some reasons why many translate literally; conclusion.

599. M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome V. Bulletin de la Bible Latine," *RevBén* 76 (3-4, '66) [73]-[112].

Brief summaries and comments on entries nos. 299-435.

600. G. K. CHAPMAN, "Bible Translation in Japan," *ChristCent* 84 (Dec. 28, '66) 1611.

In general, the translators tend to move away from the literary to the more colloquial style. Prominent among recent translations are the New Revised Version, produced by a committee of 30 evangelicals, and the Catholic version appearing under the auspices of the Studium Biblicum Franciscanum.—J. J. C.

601r. *The Jerusalem Bible*, ed. A. Jones (Garden City, N.Y.: Doubleday, 1966, \$16.95), xvi and 1547 and 498 pp.

(L. Johnston, "The Jerusalem Bible. The Scriptures in Straightforward Modern English," *Tablet* 220 [Oct. 22, '66] 1182):—Description of contents and format. A reader using this book "alone—its introduction, notes, charts and index—would be excellently equipped to gather for himself the riches of the Scriptures."

602r. *Idem.*

(R. Murray, "The Jerusalem Bible," *ClerRev* 51 [12, '66] 924-931):—The review gives a sincere if qualified commendation to the general reader. Adverse criticism chiefly concerns the method of the work. Frequently it is not clear who is responsible for the rendering of a debatable verse or phrase. *Acts* is well done, *Apoc* is a vividly effective translation. Often the Gospels are rendered in a somewhat clipped, jerky style. Certain key words which have no semantic English equivalent, e.g., *sarx*, are often not too happily translated. Finally *The Jerusalem Bible* and *RSV* are compared in detail.—J. J. C.

603r. W. L. LANE, "The New American Standard Bible—New Testament," *GordRev* 9 (4, '66) 154-170.

Published in 1963, the *NASB-NT* purports to be a revision of the *ASV* (1901) combining clear and contemporary language and style with an alertness to the advances in Greek lexicography. It was produced in the conviction that "interest in the *American Standard Version* should be renewed and increased." The revision is evaluated in terms of text, accuracy in translation, style and diction, annotations and format.

The new version is unduly conservative in its approach to the text, in some instances regressing from the sound textual practice of the *ASV*. A serious attempt has been made to be faithful to the meaning of the Greek text, but undue straining after tense accuracy and insufficient attention to idiomatic constructions have resulted in several unfortunate renderings. The revision is definitely superior in style and diction to the *ASV*, but it is too self-consciously different from the *RSV* to achieve excellence or near-excellence in style. In its retention of awkward constructions and over-literal rendering of the Greek text, it is inferior to the *RSV*. In format the Editorial Board has been cautious and conservative; there is little which will compel fresh insight into the liturgical fragments embedded in the *NT*. The ultimate goal of the revision, an accurate and vibrant translation of the *NT* in fluent contemporary English prose, is achieved only imperfectly in the *NASB-NT*.—W. L. L. (Author).

604. H. W. LAW, "Grammatical Equivalences in Bible Translating," *BibTrans* 17 (3, '66) 123-128.

Between the source and the receptor languages there must be not only lexical but also grammatical equivalence. The difficulties in grammatical equivalence may be resolved by the translator's intuition or by a careful study of the grammatical equivalences analogous to the study of the lexical equivalences the translator is already employing.—J. J. C.

605. G. E. MARRISON, "Style in Bible Translation," *BibTrans* 17 (3, '66) 129-132.

Research into the stylistic aspects of the biblical text, the drawing up of canons of style to assess translation MSS and the inclusion of stylistics as a

formal subject in the training of translators are measures recommended for improving biblical translations.

606. *B. M. METZGER, "The Christianization of Nubia and the Old Nubian Version of the New Testament," *Studia Patristica*, Vol. VII, 531-542.

607r. *The New Testament in Today's English Version* [cf. NTA 11, p. 267].

(R. G. Bratcher, "Good News for Modern Man," *BibTrans* 17 [4, '66] 159-172):—Extensive description. Praised. The translation is meant for those who speak English as an acquired language and places greater emphasis on clarity of meaning than on literary form. The problems facing the translator (e.g., vocabulary, technical and cultural terms) and the solutions adopted are explained. Inevitable drawbacks in this type of translation are the limited vocabulary employed and the necessarily sparing use of idioms.—J. J. C.

608r. F. PACK, "An Evaluation of the Revised Standard Version, Catholic Edition," *RestorQuart* 9 (1, '66) 21-30. [Cf. § 10-370r.]

The RSVCE represents a longer text than the RSV as the result of 16 insertions of material in the Gospels. Each of these insertions is examined (Mt 19:9; 21:44; 27:24; Mk 9:29; 10:24; 13:33; 16:19-20; Lk 8:43; 22:19-20; 24:6, 12, 36, 40, 51, 52; Jn 7:53—8:11). It is evident that "the additions reflect a more conservative position One is disappointed that in accepting the insights of scholarship shown in the RSV, the good judgments on textual matters have not been followed in these cases."

Changes in wording are also surveyed, e.g., "brethren" instead of "brothers," "who" instead of "which" in reference to the Holy Spirit (Rom 5:5; 8:11; Eph 1:14, etc.). Footnote changes are noted, including monetary equivalents in terms of labor, "a distinct improvement" over RSV's attempt to give the approximate worth in American money.

The explanatory notes placed in Appendix 1 are "generally of excellent quality and would be a help to any reader in understanding the meaning of a number of terms. Yet as might be expected, there are some notes that express the dogmatic position of the Roman Catholic Church. One is, however, impressed with how Biblical many of these notes are." In sum, "One can certainly rejoice at the advances that have been made and at the evidences of common ground that seem to be before us in approaching the Bible."—R. B. W.

609. H. RIESENFIELD, "Att översätta Bibeln" [Translating the Bible], *Västerås Stiftsbok* 61 ('66) 74-92.

From the beginning of Christianity the message of Jesus had to be translated, and Paul did this for the Greco-Roman world. Later Jesus' message and the OT also were translated gradually into all languages. Sweden had its first complete Bible in 1541 (the NT in 1526) which was somewhat revised by Gustavus Adolphus and Charles XII in 1618 and 1703. The next version was in 1917. The translation then approved is not without merit but actually is at present very

much out of date. A committee appointed in 1963 is now preparing a new translation which would combine clarity with accuracy, which would not be a literal rendition but would be more concerned with the idiom and thought. Examples are then given of various literary genres: Mk 7:24-30; Lk 1:1-4; 2 Cor 10:7-18; Rom 8:18-23.—L.-M. D.

NT General

610. N. A. DAHL, "Ordets vekst. Skrevet til femtårsjubileet i den eksegetiske forening. Clavis Veritas, 1940" [The Growth of the Word. An Article written for the 50th Jubilee of the Biblical Society, Clavis Veritas, 1940. (The volume was never published.)] *NorskTeolTid* 67 (1, '66) 32-46.

Acts has no parallel in the canon. However, the Epistles of Paul often give information about the life of the churches or about the deeds of the apostles. These narratives were considered a form of the word of God, worthy on this score to be communicated to the various congregations for the edification and encouragement of the churches. In Acts also, an oral tradition of this type has a place beside the kerygma. Its form is freer than that of the Gospels, but the purpose of the narrators is the same. The accounts are concerned with the preaching of the word, with the acceptance of the faith, etc., thus describing the growth of the word. This intention of Luke must be taken into account in order to appreciate his role of historian and to explain the presence of Acts in the canon.—L.-M. D.

611r. W. D. DAVIES, *Invitation to the New Testament: A Guide to Its Main Witnesses* (Garden City, N.Y.: Doubleday, 1966, \$8.75), xii and 540 pp.

(F. W. Beare, *CanJournTheol* 12 [4, '66] 287-288):—Description of contents. The book's most valuable feature is its use of rabbinic material to illustrate the NT, along with a more generous recognition of Hellenistic influence than might have been expected from him. The author is less at home in describing the pagan background of the Gentile mission. Also, the work may be too scholarly for the popular audience it seeks to reach.—J. J. C.

612r. ———, *Idem*.

(H. H. Graham, *AnglTheolRev* 48 [3, '66] 310-312):—Summary. Highly praised with some reservations. D's studies on Matthean Christianity and rabbinic Judaism enrich the book, and the presentation of the Fourth Gospel is impressive. On the other hand, the treatment of Paul is by comparison disappointing.—J. J. C.

613. T. A. EMANUEL, "The Numen and the Good News," *ChicStud* 5 (3, '66) 289-306.

The idea of the numen is studied and its presence is found in much of the NT, e.g., in Jesus' words on the kingdom and the Father, in the Passion and resurrection narratives, in Jn's themes such as light and life, and in many passages of the Epistles.

614r. R. M. GRANT, *The Formation of the New Testament* [cf. *NTA* 10, p. 294].

(R. H. Fuller, *JournRel* 46 [3, '66] 394-395):—Extensive summary. Praised. Minor reservations. One striking result of G's investigation is to show that cultural factors contributed at least as much as theological factors to the formation of the canon.

615. *W. JOEST, "Die Frage des Kanons in der heutigen evangelischen Theologie," *Was heisst Auslegung der Heiligen Schrift?* 173-210.

616. W. G. KÜMMEL, "The Continuing Significance of Luther's Prefaces to the New Testament," *ConcTheolMon* 37 (9, '66) 573-581.

In the prefaces, Luther displayed clearly his understanding of the individual writings of the NT, his theological interpretation of crucial passages and his critical reservations concerning certain texts. For Luther, faith will never truly begin unless we have been told the good news; at the same time God alone by his Spirit can open our minds so that we may be enabled to believe. The gospel of God's saving action in Christ is not found everywhere in the NT with the same clarity, and in some places it is not found proclaimed at all.

For Luther there are three classes of NT books: those that show Christ and teach all that is necessary for salvation (Jn, Rom, Gal, Eph, 1 Pet); all the books not belonging to the first and to the third class (Synoptics, etc.); the third group (Heb, Jas, Jude, Rev) which comprises those books whose apostolic and canonical character Luther doubted. Some of his observations concerning these books are still valid, but if he was wrong at times, his observations about the different importance of certain books of the NT or about the problematic character of other books in relation to the proclamation of the central NT message remain of continuing significance. We do not hear the gospel in the NT everywhere with the same clarity and purity. The most important thing that we can learn from Luther's prefaces is that we must read the NT critically if we want to learn to proclaim its central and abiding message in a truly existential and compelling manner.—J. O'R.

617. B. MAGEE, "An Agnostic Looks at the New Testament," *HibJourn* 65 (256, '66) 10-18.

The NT relates how in a poor, rudimentary setting "a moralist of genius appeared, how he failed to make people understand what he was talking about, and how after his death his close associates founded a sect based more on misunderstanding than on what he had tried to teach them."

618. *D. STANLEY, "The Primitive Preaching: The Traditional Schema," *The Dynamism of Biblical Tradition*, 88-100.

619. H. F. von CAMPENHAUSEN, "Marcion et les origines du canon néotestamentaire," *RevHistPhilRel* 46 (3, '66) 213-226.

Before Marcion assembled his canon in the second half of the second century, the Christian Church had only one set of Scriptures: the Law, the Prophets and the Writings. The words of the Lord and of his apostles were preserved in the preaching of the Church and in her archives. But no single writer before Marcion felt the need to bolster the authority of his own presentation of the Christian tradition by citing these words in the same fashion as they often cited the OT.

In Harnack's view, Marcion's motive in drawing up a canon was to replace the old Scriptures, unacceptable to him for their picture of God as creator and judge. But a stronger motive, unappreciated by Harnack, was Marcion's need to circumvent the authority of the Church by an exclusive appeal to primitive writings. His major problem was, not how to repudiate the OT, but how to make headway against a universal Christian tradition that refused to accept his heterodox view of Jesus. From Paul he extracted a homogenized gospel and then trimmed his Bible to fit it, thus discarding all the tensions, contrasts and contradictions that make the full Christian tradition rich enough for later development. Whatever failed to harmonize with his God was carefully excised. Marcion was in a way the first Reformer who appealed from the living preaching of the Church to an exclusively written norm of belief. His canon opposed the Church more than it did the OT.—J. T. B.

BULLETINS AND BIBLIOGRAPHIES

620. ANON., "Bibliografia 1965. Bibbia; lingua e letteratura ebraica," *Paideia* 21 (1-2, '66) 102-104.

621. J. M. T. BARTON, "Notes on Recent Work. Holy Scripture," *ClerRev* 51 (11, '66) 882-888.

The survey includes books on archaeology, the NT text and Qumran.

622. J. COPPENS ET AL., "Elenchus bibliographicus. IV. Scriptura Sacra Novi Testamenti," *EphTheolRev* 42 (2, '66) 43-60.

The list covers the field from general works to Gnosticism and includes both books and articles.

623. J. DELORME, "Bulletin d'Écriture Sainte," *AmiCler* 76 (Sept. 15, '66) 513-521.

The bulletin describes the French ecumenical Bible which is being prepared, compares some recent synopses and discusses two books on the Gospels. Throughout the world today scholars are working on some 40 interconfessional Bibles, but only the projected French version employs the resources of Protestant, Catholic and Orthodox learning on the smallest details of the text and the notes.—J. J. C.

624. S. MACL. G., "September, 1966 Survey of Recent Theological Literature," *AndNewtQuart* 7 (1, '66) 33-39.

The first section, "The Bible," pp. 33-34, discusses briefly publications on the OT and the NT.

FESTSCHRIFTEN AND COLLECTED WORKS

Readers have often asked that *NTA* abstract articles in *Festschriften* and collected works. While these articles are very important, the staff of *NTA* cannot at present take on this additional labor. However, as a service, these books are described in our Book Notices—in the current issue unless otherwise noted—and henceforth the individual articles will be listed in the appropriate places together with periodical abstracts and will be marked with an asterisk (*).

The present issue lists the titles of NT articles from the following books of this class.

625. *Annual of the Swedish Theological Institute*, Vol IV.

V. BERNING ET AL., *Geschichtlichkeit und Offenbarungswahrheit* [cf. *NTA* 11, p. 141].

The Dynamism of Biblical Tradition.

Jesus of Nazareth: Saviour and Lord.

W. JOEST ET AL., *Was heisst Auslegung der Heiligen Schrift?*

Kontexte, Band 3: *Die Zeit Jesu.*

Lagrange and Biblical Renewal [cf. *NTA* 11, p. 141].

W. MARXSEN ET AL., *Die Bedeutung der Auferstehungsbotschaft für den Glauben an Jesus Christus.*

Studia Patristica, Vol. VII.

GOSPELS—ACTS

Gospels (General)

626. *F. F. BRUCE, "History and the Gospel," *Jesus of Nazareth: Saviour and Lord*, 87-107.

627. O. DA SPINETOLI, "La storicità degli Evangelii oggi," *BibOriente* 8 (3, '66) 97-102.

To understand the historicity of the Gospels we must study their prehistory, i.e., the oral tradition and the various factors which influenced the formation of the written Gospels.

628. R. G. GRUENLER, "The Models of the Gospel and the Dimension of Emotional Distance," *Encounter* 27 (1, '66) 11-27.

History as we live it is prior to history as we write it. Thus it is really not possible, as O. Cullmann assumes, to recover the authentic kernel of the past by

eliminating all conscious and subconscious subjectivity in the process of interpretation. On the other hand, neither is it necessary to accept R. G. Collingwood's view that historiography can never go beyond thought about thought to grasp the authentic past as it uniquely occurred. The historian works on two related levels: the one an external, intellectual analytic thought about thought; the other an internal level of lived existential models which is experience about experience. The "genuine events" elude us unless it is possible to bring this internal history, this "lived reality" of the past, into the present.

The necessary tool is empathy, and empathy is possible on the assumption that there is an inner uniformity of experience that unites the modern interpreter with the persons and periods of the past. The historian must assume "a hermeneutic of uniformitarianism which allows him to relive, however partially, the inner history of the past on the basis of the existential models he experiences as a human being in the present."—H. H. P.

629. *G. C. HANSEN, "Zu den Evangelienzitaten in den 'Acta Archelai,'" *Studia Patristica*, Vol. VII, 473-485.
630. *E. F. HARRISON, "Gemeindetheologie: The Bane of Gospel Criticism," *Jesus of Nazareth: Saviour and Lord*, 157-173.
631. *D. NÖRR, "Rechtsgeschichtliche Probleme in den Evangelien," *Kontexte*, Band 3, 98-104.
632. B. RINALDI, "Maria SS. specchio della tenerezza divina?" *BibOriente* 8 (4-5, '66) 221-228.

The article examines the biblical basis for the teaching that Mary in a unique way reflects the love and the mercy of God.

633. J. N. Sevenster, "Education or conversion: Epictetus and the Gospels," *NovTest* 8 (2-4, '66) 247-262.

Defining education as the methodological development of human reason, Bultmann rejects the notion of "Christian" education as a *contradictio in terminis*. A comparison of a Stoic philosopher and the Gospels discloses widely differing anthropological presuppositions that bear upon this question. According to Epictetus men are "fragments of God" who need only to develop what is present in principle. Freedom from fear of death for the Stoics is the result of right reason; for Christians only an *ethos*, an acquired habit (Epictetus *Discourses* 4, 7, 6 ff.; cf. Marcus Aurelius *The Communings with Himself* 11, 3, 2).

The use of similar terms only reveals the essential difference of meaning. In contrast to the Gospels (Mk 1:15; Lk 5:32), *metanoein* means only "to regret" an incorrect decision (*Discourses* 2, 22, 35). *Kairos* does not point to stages in God's plan but rather opportunities in life to form one's character (*Enchiridion* 34; *Discourses* 3, 10, 8). "It is a curse never to die; it is like never growing ripe, never being harvested" (*Discourses* 2, 6, 11 ff.). *Hamartēma* is only error that may be corrected through better insight.

The "andragogic optimism" of Epictetus proceeds from his conviction of man's natural kinship with God. The NT's ultimate optimism is based on the provisional pessimism of a great gulf between God and man that God has bridged. Although Epictetus is a humble Stoic, his system is "une superbe diabolique" (Pascal), a satanic pride. Thus, *tapeinōsis*, approved by the NT (Mt 18:3 f.), is used by him only unfavorably.—E. E. E.

634. J. M. SHAW, "The Basically Supernatural Character of the Christian Gospel," *CanJournTheol* 12 (4, '66) 259-266.

The basic message of the NT is supernatural despite Bultmann, J. A. T. Robinson, P. van Buren et al. who approach the Gospel narratives with presuppositions which a priori rule out their factuality.

Jesus

635. O. BETZ, "The Christological Problem in New Testament Research of Today," *Encounter* 27 (1, '66) 54-64.

"What do we think of Christ?" is a most important problem of NT research today. The "quest of the historical Jesus" failed, and scholars such as Bultmann have argued that the Christ was and is seen only "with the eyes of faith." Käsemann has now reopened interest in a continuity between history and kerygma. The relevance of the Dead Sea Scrolls for knowledge of the life of Jesus has been overdrawn, for Jesus was not an ascetic recluse. He placed the ethical and urgent demand of the coming kingdom before the detailed requirements of the Law, and he demonstrated by "God's power acting through him" that "God's kingdom was in the process of being realized" and that he was the Messiah. So he endured the "Messianic woes" for atonement, a fact which seemed unimaginable to Pilate and Caiaphas. The freedom which Jesus expressed in his voluntary death can be achieved for our service for our neighbor if we follow Jesus' devotion to the kingdom of God.—J. A. W.

636. *H. A. BLAIR, "The Age of Jesus Christ and the Ephesian Tradition," *Studia Patristica*, Vol. VII, 427-433.

637. *J. BLINZLER, "Jesus und seine Jünger," *Kontexte*, Band 3, 73-82.

638. *S. BULLOUGH, "From Wrede to the New Quest," *Lagrange and Biblical Renewal*, 143-165 [cf. *NTA* 11, p. 141].

639. *H. CONZELMANN, "Jesu Wirken nach seinem Tode," *Kontexte*, Band 3, 119-124.

640. A. W. CRAMER, "'In all the prophets I awaited thee,'" *NovTest* 8 (2-3, '66) 95-110.

These are the words which in the *Gospel according to the Hebrews* the Spirit addresses to Jesus at his baptism. The text raises the question of the relevance of Christology in our day. Bultmann implies that information about Jesus is a

kind of history which should not be recounted as having any factual and verifiable substance, and he finds the Jesus of history irrelevant to our Christian faith. Instead, he sees the kerygma as offering us the chance of an existential decision or a new self-understanding. On the contrary it is an absurd assumption to hold that God has given to a man who is entirely beyond our historic perception a decisive meaning for us.

The writings of T. W. Manson and E. Stauffer were interesting but not entirely convincing refutations of an easy Bultmannian historical skepticism. More satisfying are the recent books by H. Riesenfeld and B. Gerhardsson which narrow the gap between Jesus and the Christ of the kerygma. Thus at least some of the material in our Gospels gives authentic information about Jesus and his preaching. A "Jewish Christology" may well provide us with norms for verifying the authenticity of Christological material.—M. A. F.

641r. M. CRAVERI, *La vita di Gesù* [cf. § 11-139r].

(S. Zedda, "Ignoranza e pseudoscienza ne'La vita di Gesù," *RivistBib* 14 [2, '66] 113-136) :—The work of C is in no way an objective scientific biography of Jesus. There is an absolute lack of basic exegetical principles. The Christianity resulting from it is a Christianity pleasing everybody, even unbelievers. The Christ of Craveri is neither the Christ of faith nor the Christ of history.—C. S.

642. M. DE JONGE, "The use of the word 'anointed' in the time of Jesus," *NovTest* 8 (2-4, '66) 132-148.

G. Sevenster's argument (*De Christologie van het Nieuwe Testament*, 2nd ed., 1948) for the lack of a fixed content in the term *Messiah* is here further developed. The absolute term *Messiah* is hardly ever used at this time. The authors employ the OT term "the anointed of the Lord," and not simply "the anointed." In the *Psalm of Solomon*, Ps 17, the term is used only in passing. The person there delivers Israel for the triumph of God's righteousness. What matters is the revival of God's kingship through David's house.

The word *Messiah* does not occur frequently in Qumran. In 1QS 9 and other texts, a priestly figure appears beside a royal one of lesser importance. In 1QSa 2, the "Prince of the Congregation" is a shadowy figure. As in the *Psalm of Solomon*, the emphasis is on the renewal of the future life of Israel, not on exact circumstances. Qumran sources perhaps emphasize more the warrior king than the spiritual leader of the Davidic Messiah. In 1 *Enoch* "the anointed" is identified with the Son of Man, the "elect one" and is depicted as a mythological heavenly being. However, the difference in the use of the figures between 1 *Enoch* and the *Psalm of Solomon* does not necessarily support a difference in metaphysical concepts. From the Tannaim before A.D. 70, not a single Messiah saying has come down to us. The Shemoneh Esreh (the Palestinian recension) refers the term *Messiah* to David and not to the Davidic king.

The study concludes that (1) the term "anointed" is rare and not an essential designation for any future redeemer; (2) the term denotes the special relation-

ship of God to various future persons, not radically different from those of the past; (3) the calling and the function of the person are the important thing; (4) the context in which the term is used determines its meaning; (5) the expectation of a future redeemer, whether anointed or not, is not an essential part of the Jewish eschatological thinking.—H. B. B.

643. G. DE RU, "The conception of reward in the teaching of Jesus," *NovTest* 8 (2-4, '66) 202-222.

The appeal of Kantian idealism and opposition to Roman Catholic theology have caused Protestant ethics to discredit the concept of reward. The parable of the workers (Mt 20:8,16) is wrongly used in this regard, for Jesus' point is, not an equality or a reversal of status, but the sovereign mercy of God (Mt 20:15).

From this base line the characteristics of reward in Jesus' teaching may be seen. (1) Man's "service" to God never is in terms of a hired hand who receives remuneration (Mt 20) but of a slave who has no "claim" for work performed (Lk 17:7-10). Consequently, (2) even when reward is mentioned, only grace can be meant. Mt 20 means neither a *gratia cooperans*, as some Roman Catholic commentators suppose, nor a greater accomplishment by the short-time workers (cf. *jBer.* 2:8—Schwab, p. 48). (3) Jesus uses the work/wage terminology but redefines the content to express reward as an intensification of service (Lk 19:17). (4) Reward should be, not the motive of one's behavior, but a surprise that is gratefully accepted.

Contra Kant, reward as such is not an inferior NT conception, for "the good" is not an abstract, reasoned idea. Rather, it is what God says is good, *viz.*, that we should serve his Son without any claim of reward and, nevertheless, that we should be rewarded. To say "love God only for himself" sounds ever so morally pure. But behind this attitude may lurk the lying pride that denies man's creatureliness, the *hybris* that reappears in each successive "modern" philosophy. —E. E. E.

644. E. DOENS DE LAMBERT, "Qui le Christ a-t-il épousé, l'Eglise ou... le Monde? *ÉtudFranc* 16 (38, '66) 165-182.

By espousing not a sacred people nor religion but the world, the Son of God obliterated the very foundation of a distinction between the sacred and the profane.

645. J. H. ELLIOTT, "The Historical Jesus, the kerygmatic Christ, and the Eschatological Community," *ConcTheolMon* 37 (8, '66) 470-491.

The history of critical study of the Gospels is briefly described from its beginnings in the rationalism of the eighteenth century, through the liberalism of the nineteenth, the form-criticism of the earlier part of this century, to the recent reaction to R. Bultmann on the part of those who seek to establish the continuity between the Christ of the kerygma and the historical person. Much remains to be done to demonstrate the continuity between the activity of Jesus and the

kerygma, although the inference of that continuity is reasonable. A positive result of the past research is that we shall avoid the mistakes of our forefathers in seeking a more profound appreciation of the nature and content of God's word.—J. O'R.

646r. R. H. FULLER, *The Foundations of New Testament Christology* [cf. *NTA* 10, p. 290; § 10-1131r].

(N. Perrin, "New Beginnings in Christology: A Review Article," *JournRel* 46 [4, '66] 491-496):—The beginnings of Christology are as complex as F presents them: Jesus understanding his ministry as that of an eschatological prophet expecting its consummation at the coming of the Son of Man; the Palestinian proclamation identifying Jesus as the Son of Man and interpreting his ministry in terms of his *exousia* in a two-foci Christology; the Hellenistic Jewish mission achieving a Christology of adoptionist divine sonship; and the Hellenistic Gentile mission evolving an Incarnation Christology of pre-existent divine being. Thus, the quintessence of the Christian message (Jesus' ministry—Jesus himself as the eschatological act of God) was variously interpreted to succeeding environments.

Reservations are called for concerning the following: F's optimism about the extent of our knowledge of the historical Jesus; Jesus' expectation of the Son of Man; the closeness of the continuity between Jesus and the kerygma of the earliest Church; the neatness of the distinction between the three stages of the Church; and whether the Jewish Messianic titles designated hard and fast conceptions in the period under consideration.—H. W. B.

647r. ——, *Idem*.

(C. W. F. Smith, *AnglTheolRev* 48 [3, '66] 313-316):—Description of contents. Praised with reservations. Several items need further evaluation, e.g., "the problem of what is intended in Phil. 2:6-11 by the description of Christ's 'pre-existence' (e.g., whether *genomenos* should be translated 'born'—see Arndt and Gingrich, p. 159b); the meaning of the use of Ps. 2:7 in the Baptismal 'mythology'; the question of the 'confession of Peter'; the use of the 'Son of David' in the Bartimaeus story and the entry into Jerusalem; the weight that should be given to the 'divine man' concept; whether 'incarnation' in chapter VIII is always the best word to convey the meaning; and whether the *sophia-anthropos* myth is not rather too neatly divided into two."

648. E. GUTWENGER, "Zur Geschichtlichkeit der Auferstehung Jesu," *ZeitKath Theol* 88 (3, '66) 257-282.

(1) The historicity of the empty tomb cannot be dismissed as a "grave legend" written only after purported apparitions. Mk 16:8 (the women's silence because of fear) is indeed a secondary insertion, but on the basis of this one verse the empty tomb accounts are not suspect. 1 Cor 15:3 ff. states implicitly that the tomb was empty. In addition, there is a direct proof for the historicity of the empty tomb in the triple assertion of the primitive kerygma that Jesus "died, was buried and was raised." This kerygma is evident from Rom 6:4, and Peter's

speech (Acts 2:25-31) and Paul's (Acts 13:35-37); both apostles are giving an exegesis of Ps 16:8-11. The empty tomb tradition, therefore, played an important role in the early Christian creedal formulas. All the Evangelists mention the empty tomb, even when allowing a certain freedom in the chronology of the apparitions.

(2) The differences in the Gospel accounts of the apparitions cannot be overlooked, but they are not so essential. Central to our view of the empty tomb's importance is the belief that Jn's account of the events is possibly the most accurate. His Palestinian narrative had to be overlaid with secondary layers in the other accounts in order to make the Easter events comprehensible for audiences of different geographical and ethnic backgrounds.

(3) Contrary to Bultmann and Dibelius, Mk 16:1-8 is not pure invention. However, a study of the passage shows that certain verses which present difficulty are later insertions into the original account. (4) Paul's vision of Christ differed from the apparitions to the other apostles and disciples. The words *ōphthē kamoi* may refer to a mystical experience. There is no reason to believe that the apostles constructed their kerygma of the apparitions from the accounts of the community. They themselves were privileged witnesses.—M. A. F.

649. E. HAENCHEN, "Die frühe Christologie," *ZeitTheolKirche* 63 (2, '66) 145-159.

In answer to the problem why the Synoptic tradition is absent in Paul, W. Schmithals observed that Paul's writings dominated all other NT documents and that Synoptic narrative material and logia of Jesus are seldom cited until the time of Justin. Schmithals, however, does not account for Paul's attitude toward the dominical words.

Words of Jesus were already in circulation before Good Friday, but the Church did not appreciate the profound radicalism of Jesus' approach to the Law and the revolutionary character of his fellowship with publicans and sinners. For Paul, the decisive factor was the appearance of the resurrected Lord; hence his almost complete lack of interest in biographical detail. In contrast with Synoptic Christology which accents through the silence motif the hiddenness of Jesus' divine glory, Paul captures in kenotic terms the radicalism of Jesus' love.

Gal 2:6 and 2 Cor 5:16 indicate that for Paul the accent is on the fact (*Dass*) not the manner (*Wie*) of Jesus' earthly existence. In 2 Cor 12:8 and 1 Thes 4:15 we have words of the resurrected Lord. 1 Cor 7:10 is more difficult to assess, but note Paul's own advice in 7:15. The use of 1 Cor 11:23-25 does not invalidate his general attitude toward the authority of the "historical" Jesus. Rather we have here the echo of another current Christology found useful in combatting error at Corinth.

Gnosticism encouraged the popularity of the Gospels. Between the Synoptists and Paul stands the Fourth Evangelist. Like the Synoptists he uses miracles, but as signs, not proofs, of a glory hidden to all except believers. Like Paul he includes little of the Synoptists' dominical words.—F. W. D.

650r. A. T. HANSON, *Jesus Christ in the Old Testament* [cf. *NTA* 10, p. 129; § 10-1132r].

(A. Salas, "Jesucristo en el Antiguo Testamento," *CiudDios* 179 [2, '66] 314-321):—Summary. Criticized. Reserved praise. It is difficult to accept unconditionally H's conclusions, but time may be needed for a proper assessment of the work.

651. A. E. HARVEY, "Melito and Jerusalem," *JournTheolStud* 17 (2, '66) 401-404.

The earliest tradition clearly maintains that Jesus was crucified outside the city. Yet Melito in his homily on the Pasch (71, 94) states emphatically that Jesus was killed in the midst of Jerusalem. The explanation seems to be that the forum of Aelia Capitolina embraced the site of Calvary which had by then been leveled, and the surrounding area with its tombs, which had been filled in. Undoubtedly on his visit to Jerusalem, Melito would have asked to see the place of the crucifixion and would have been shown the Roman forum in the midst of the city where only a few decades before the rock of Calvary and Jesus' tomb were still visible.—J. J. C.

652r. A. J. B. HIGGINS, *Jesus and the Son of Man* [cf. *NTA* 10, pp. 281-282; § 10-373r].

(E. L. Titus, "The Same Old Conclusions," *Interpretation* 20 [4, '66] 458-460):—Summary. Reserved praise. H maintains that the Jesus who preached the good news of the kingdom and the Jesus who became the subject of the Church's post-resurrection proclamation are identical, a statement which seems extreme and at variance with the book's intention.

653. L. HODGSON, "The Gospels and the Mind of Christ," *ExpTimes* 77 (12, '66) 360-364.

Research on the Gospels embraces four stages: textual and linguistic studies, literary and historical studies, exegesis, and the crowning synthesis "asking what the truth must be if that is how it looked to men in those circumstances who thought and spoke like that." Scholars in this century have been largely concerned with literary and historical studies and exegesis. They have explained the nature and composition of the Gospels, the circumstances in which they were written, the kind of people who wrote and read and are depicted in them. Now "our concern is to learn what we can of the Lord himself."

Unlike earlier generations, we realize today that Jesus did not want men to accept him as their personal Savior. He wanted them to share his vision of the world as the Father's world and to work in order to free that world from its infection by sin and to draw out its latent possibilities of goodness. Consequently the individual Christian should recognize his obligation to do his part in remedying the prevalent social ills, and the Church must stand ready to make its specific contribution to the welfare of mankind.—J. J. C.

654. P. C. HODGSON, "The Death of God and the Crisis in Christology," *Journ Rel* 46 (4, '66) 446-462.

For the death-of-God theology, represented in very different ways by T. J. J. Altizer and W. Hamilton, God and humanity, the sacred and the profane, have become incommensurable realities. It has become impossible for both these authors to recognize the coherence of these realities in Jesus of Nazareth. One of their challenges is whether it is possible to render plausible for our time the identity of the human figure of Jesus, not only as that of the man for other men, but also that of the man for God, i.e., as one who in deed as well as word bears primal and normative witness to God. This requires, on the one hand, a conceptuality by which the presence of God to Christ can be apprehended (the dogmatic task), and, on the other hand, a historicocritical application of this conceptuality to the Gospel accounts for the sake of identifying Jesus of Nazareth as the one to whom God is present, and who is present to us.

Bonhoeffer has shown that Christ is present as he takes form among men today, when they are conformed to the authentic human existence as embodied in his life for other men and before God. However, by ignoring the historical question of the identity of Christ with Jesus, he has not shown that Christ is not an abstraction. On the other hand, G. Ebeling has shown that the word that comes to expression today is none other than the word of Jesus of Nazareth, but not that it is his "*form* that is enacted in the authentic formation of humanity today." Driven to a quest of the historical Jesus by the very nature of faith, the task of the historical theologian remains to work out in contemporary terms the categories by which the historicity of Jesus of Nazareth is to be grasped today.
—H. W. B.

655. C. W. HUME, "The Christological Paradox," *ChurchQuartRev* 167 (365, '66) 452-457.

As a means of shedding light upon the difficult doctrine that Jesus Christ was true God and true man, a theory is proposed which is developed from the insights of modern psychology.

656. A. JAUBERT, "Une discussion patristique sur la chronologie de la Passion," *RechSciRel* 54 (3, '66) 407-410.

The *Quaestiones et Responsiones ad orthodoxos*, written in the first half of the fifth century, mentions in Question 65 (79) some persons who then held that the *paradosis* or deliverance of Jesus took place on Wednesday.

657. *K. S. KANTZER, "The Christ-Revelation As Act and Interpretation," *Jesus of Nazareth: Saviour and Lord*, 241-264.

658. J. KINGSBURY, "The 'Jesus of History' and the 'Christ of Faith': In Relation to Matthew's View of Time—Reactions to a New Approach," *ConcTheolMon* 37 (8, '66) 500-510.

Matthew's approach to the OT age is not principally one of historical

temporality. Matthew understands the whole OT age as the age of prophecy; this age came to its fulfillment in Jesus the Messiah. Likewise Matthew does not establish successive periods of time in relating his own age of the Church to that of the historical Jesus: the time of Jesus includes the pre-Easter lifetime of Jesus and the age of the post-resurrection Church. The views of G. Strecker, who considers that Matthew had the same view of time as H. Conzelmann finds in Luke, are incorrect.—J. O'R.

659. *A. KÖBERLE, "Jesus Christ, the Center of History," *Jesus of Nazareth: Saviour and Lord*, 61-70.

660r. G. E. LADD, *Jesus and the Kingdom. The Eschatology of Biblical Realism* [cf. *NTA* 9, p. 285; § 11-148r].

(R. Lunt, "Reign or Realm?" *ExpTimes* 77 [12, '66] 365-366):—Description of contents. "This is an authoritative work . . . rooted in Scripture and well illustrated from almost all modern writers on the subject: the Select Bibliography runs to fourteen pages."

661. U. LUZ, "Entmythologisierung als Aufgabe der Christologie," *EvangTheol* 26 (7, '66) 349-368.

Bultmann's understanding of myth as an objectivizing manner of presentation reflects the situation of the modern oblivion of myth, not its original intention. The myth wants to be true in the sense of granting an origin from out of which the world can be experienced and understood, not in the sense of providing knowledge which can be experienced or verified. Unlike a Christology such as that of Chalcedon, a myth—whether or not it is Christian—does not require a conceptual-rational penetration and thus does not stumble against the failure of language which Chalcedon tried to overcome by means of an absolute-paradoxical formulation.

However, the validity of the affirmation of the paradoxical divinity-humanity of Christ in Chalcedon, became apparent in the quest for the historical Jesus in which the elimination of the divinity of Christ through its objectification as a myth went hand in hand with a collapsing of his humanity as the ground of faith because it too became subject to an objectification process, i.e., in the sense of objectivized history. A regaining of the concrete claim which is at the basis of every Christology, can take place only when the Christological pronouncements which now appear in the form of objectivized mythology are made to speak again in such a manner that they call forth faith by at the same time regaining the proclaiming character of that about Jesus which now appears only as history.

In this form, the problem of the objectivizing misunderstanding of the Christ-proclamation is something modern, but not the objectivizing misunderstanding as such. The manner in which "demythologizing" of the Christological myth, i.e., the maintaining of what threatens to get lost through a process of objectification of mythical Christological pronouncements, was achieved in the NT, was by

understanding the cross as something indispensable in the Jesus-exalting myth, a function which was fulfilled by the *vere homo* as *credendum* in Chalcedon.
—H. W. B.

662. I. H. MARSHALL, "The Synoptic Son of Man Sayings in Recent Discussion," *NTStud* 12 (4, '66) 327-351.

A general consensus had been reached in the English-speaking world about the use of "Son of Man" in the Synoptics: it is derived from Dan 7; the sayings may be divided into three groups referring (A) to Jesus' present activity and earthly ministry, (B) to his suffering, death and resurrection, and (C) to his future coming, exaltation and function in the Last Judgment; there are genuine sayings of Jesus in all three categories. This view has been strongly criticized, mainly in the German-speaking world, and the arguments against it are examined here. Seven principles underlying the attack are enumerated, and the varying tendencies of recent works are discussed, especially those of P. Vielhauer, H. E. Tödt, A. J. B. Higgins and E. Schweizer. These reflect no new consensus about the place of the Son of Man in the teaching of Jesus.

A critical survey of the latter problem involves the following steps. (1) Against Vielhauer it can be shown that the kingdom of God and the Son of Man are not mutually irreconcilable concepts, neither in Judaism nor in the Gospels. (2) It cannot be upheld that Jesus distinguished between himself and the Son of Man; in fact, there are group A texts in which Jesus identifies himself with the Son of Man: Lk 7:34 par.; 9:58 par.; Mk 2:10; Lk 19:10. (3) There are also group C texts which must be regarded as authentic: Lk 12:8-9, 40 par.; 18:8b; Mk 14:62. (4) An examination of group B sayings (Lk 22:48; Mk 14:21 and the Markan predictions of the Passion 8:31; 9:31; 10:33-34) shows that the authenticity of these cannot be ruled out. (5) Jesus chose this self-designation in order to express his divine self-consciousness and at the same time preserve the secrecy of his self-revelation from those who had blinded their eyes and closed their ears.—G. W. M.

663. *R. P. MARTIN, "The New Quest of the Historical Jesus," *Jesus of Nazareth: Saviour and Lord*, 23-45.

664. *W. MARXSEN ET AL., *Die Bedeutung der Auferstehungsbotschaft für den Glauben an Jesus Christus* has the following articles on the resurrection.

W. MARXSEN, "Die Auferstehung Jesu als historisches und als theologisches Problem," 9-39.

U. WILCKENS, "Die Überlieferungsgeschichte der Auferstehung Jesu," 41-63.

G. DELLING, "Die Bedeutung der Auferstehung Jesu für den Glauben an Jesus Christus. Ein exegetischer Beitrag," 65-90.

H.-G. GEYER, "Die Auferstehung Jesu Christi. Ein Überblick über die Diskussion in der gegenwärtigen Theologie," 91-117.

665. W. R. MATTHEWS, "The Person of Christ," *ModChurch* 10 (1, '66) 65-74.

The person of Christ and his work are examined in the light of the contributions which modern psychology and science have made to the understanding of personality and related concepts.

666r. J. MCINTYRE, *The Shape of Christology* [cf. *NTA* 11, p.].

(J. Macquarrie, "Christ in Modern Thought," *ExpTimes* 78 [3, '66] 78-79):—Summary. "A brief but masterly book" which is valuable for its contribution to Christology and to theological method in general. [The review contains also a brief summary of H. Berkhof, *Christ the Meaning of History*.]

667. J. T. NELIS, "Het getuigenis van de oerkerk over Jezus en zijn mysterie (Résumé: Le Christ dans la réflexion de l'Église primitive, p. 248)," *TijdTheol* 6 (3, '66) 238-248.

Jesus was truly man, and both the primitive Hellenistic and the Aramaic-speaking churches regarded him as Lord which is evident from the title *kyrios* and the phrase *Maranatha*.

668r. W. PANNENBERG, *Grundzüge der Christologie* [cf. *NTA* 9, p. 286; § 10-1135r].

(J. M. OWEN, "A First Look at Pannenberg's Christology," *RefTheolRev* 25 [2, '66] 52-64):—An extensive summary of the book concludes with a few tentative criticisms.

669. P. PELVET, "La Pauvreté du Fils de l'Homme, révélation du mystère de l'Homme," *EtudFranc* 16 (38, '66) 151-164.

The poverty of Jesus is studied and found to be the norm for the Christian's attitude toward poverty.

670. *C. H. PINNOCK, "'On the Third Day,'" *Jesus of Nazareth: Saviour and Lord*, 145-155.

671. K. RUNIA, "The Resurrection and History," *RefTheolRev* 25 (2, '66) 41-52.

The views of R. Bultmann, P. van Buren, and K. Barth on the relation of the resurrection to history are presented and found wanting. The answer must be sought in the NT itself which shows that the resurrection was a historical reality but a miracle which remains from the beginning to the end within the circle of faith. The only "proof" of the Christian faith is the resurrection, not in the sense that any objective historian can demonstrate beyond doubt the reality of the resurrection. Such proof is impossible because of the peculiar nature of the event itself; it is historical and yet at the same time transcending history into a new reality, the reality of the new life with God. Yet the resurrection is a proof inasmuch as the Christian has grounds for his faith.—J. J. C.

672. L. SABOURIN, "Mysterium paschale et nox messianica," *VerbDom* 44 (2, '66) 65-73; (3, '66) 152-168.

R. Le Déaut, in his book *La Nuit Paschale* (1963), has carried out a fresh examination of the paschal mystery in the light of ancient Jewish sources, especially a "Canticle of the Four Nights" preserved in a Targum on Exodus. The Passover commemorates the night preceding creation, the night when God revealed himself to Abraham and Sarah, the night when he revealed himself against the Egyptians at the Red Sea, and lastly the eschatological or Messianic night. All these Jewish themes are taken up by NT writers to illustrate the Christian paschal mystery.—J. F. Bl.

673. P. SCHOONENBERG, "Christus' verlossingsdaad" [The Redemption of Christ], *Bijdragen* 27 (4, '66) 466-484.

Recent studies by theologians and exegetes have significantly modified the classical Anselmian theory concerning the redemption. The results of these studies are summarized and here further developed.—J. J. C.

674. A. M. G. STEPHENSON, "Is the New Testament Reliable?" *ModChurch* 10 (1, '66) 38-51.

A survey of critical studies of the past 40 years suggests that while the Gospels contain much that is unhistorical, they furnish enough reliable material, especially in the Synoptics, to form a general portrait of Jesus. Some elements of that portrait will be unacceptable, e.g., the eschatology. But after all the process of criticism is carried out, we shall still find enough of Jesus' uniqueness, we shall realize that in the NT were sown the seeds of the most complete revelation given by God to man, and we will be convinced that there is enough of the historical Jesus in the Gospels to justify the reaction to him that is seen in the rest of the NT.—J. J. C.

675. W. T. "Die Frage der Auferstehung nach Walter Künneth," *KirchReform Schweiz* 122 (Oct. 20, '66) 329-330.

The interpretation of the resurrection given by K in a talk to pastors is summarized and found to be inconclusive.

676. *M. C. TENNEY, "The Historicity of the Resurrection," *Jesus of Nazareth: Saviour and Lord*, 133-144.

677r. H. E. TÖDT, *The Son of Man in the Synoptic Tradition* [cf. *NTA* 10, p. 284; §§ 11-172r—174r].

(A. J. B. Higgins, *JournTheolStud* 17 [2, '66] 433-438):—Extensive summary. Disagrees on some points. Translation unsatisfactory. "With the main principles worked out in this study the reviewer is in substantial agreement."

678r. ——, *Idem*.

(E. L. Titus, "The Same Old Conclusions," *Interpretation* 20 [4, '66] 456-

458):—Summary. Praised. The volume is in many respects a major contribution to the problem of the Son of Man in the Synoptic Gospels.

679. *B. VAN ELDEREN, "The Teaching of Jesus and the Gospel Records," *Jesus of Nazareth: Saviour and Lord*, 109-119.

680. *M. C. VANHENGEL AND J. PETERS, "'This Same Jesus,'" *The Dynamism of Biblical Tradition*, 161-173.

Discusses the present unrest about the reliability of our information concerning Jesus of Nazareth.

681. *A. VÖGTLER, "Jesu Wundertaten vor dem Hintergrund ihrer Zeit," *Kontexte*, Band 3, 83-90.

682. W. ZIFFER, "Two Epithets for Jesus of Nazareth in Talmud and Midrash," *JournBibLit* 85 (3, '66) 356-357.

Jesus is referred to in the Talmud and Midrash as *Ben Stada* and *Ben Pandîra*. Previous explanations of these names are unsatisfying. By slight textual emendation these epithets become *Ben Satana* and *Ben Pandora*. The first, *son of Satan*, is clear enough in its meaning. The second, referring to the mythological Pandora, describes Jesus as loosing a set of ills on the world.—J. F. X. S.

Jesus of History, cf. §§ 11-635; 11-638; 11-640; 11-645; 11-658; 11-663; 11-674; 11-680; 11-747; 11-753r.

Synoptics

683r. A. BEA, *The Study of the Synoptic Gospels. New approaches and outlooks* [cf. *NTA* 10, p. 278].

(P. L. Kjeseth, *JournRel* 46 [3, '66] 400-402):—Summary. Praised. Reservations. "Is it permissible to argue for the authority of the *apostles* on the basis of the meeting recorded in Acts 15, where the elders and particularly James play such an important role? And are not the 'three stages' more a doctrinal affirmation than a reasonably historical presupposition? There is, for example, no explicit appeal to apostolic authority in the gospels, not even in Luke's prologue."

684r. R. BULTMANN, *The History of the Synoptic Tradition* [cf. *NTA* 8, p. 286].

(H. Conzelmann, *TheolLitZeit* 91 [6, '66] 431-432):—The translation sometimes changes the meaning of the original and sometimes does not make sense. It is not consistent in the terminology for B's classifications which are so important for his argument. Available translations for German works have not been listed.—J. J. C.

685. M. H. BOLKESTEIN, "Die synoptischen Evangelien als Lehrstoff in der Katechese," *NovTest* 8 (2-4, '66) 85-94.

The practice, common in different confessions and in many parts of the world, of using the Synoptic Gospels for teaching catechesis is problematic. The custom has not only pedagogical but even theological disadvantages. In particular, the practice of the Dutch Reformed Church and the Reformed Churches in the Netherlands is criticized. Here the Synoptics are presented as narratives embodying historical events with biographical intent. This presupposes that these events were visible in this form for every neutral observer. A catechesis which attempts to harmonize the various accounts will create the impression that divine revelation is a purely historical phenomenon. A more sophisticated catechetical presentation is needed which will show the influence of the kerygma upon the pericopes and which will analyze the literary forms.—M. A. F.

686. P. DELHAYE, "La Foi. Nature de la Foi dans le Nouveau Testament. § 3. La Nature de la Foi chez les Synoptiques," *AmiCler* 76 (Oct. 27, '66) 618-622.

Synoptic texts indicate that faith is intellectual inasmuch as it is an acceptance of religious truths and also that the term "faith" may designate the truths themselves. But faith is also trust, a trust in God's power and goodness and ultimately a belief and trust that God will save us.—J. J. C.

687. W. R. FARMER, "The Synoptic Problem and the Contemporary Theological Chaos," *ChristCent* 83 (Oct. 5, '66) 1204-6.

Modern theology needs a true and convincing image of Jesus as the merciful and courageous friend of sinners, and this image is more camouflaged than clarified by the hypothesis that Mk was the first written Gospel.

688. B. PRETE, "La conversione nei Vangeli," *SacDoc* 11 (42, '66) 173-193.

The Synoptics present the following concept of conversion. According to Mt and Mk, conversion in the preaching of the Baptist and of Jesus has an eschatological meaning: the call to conversion which inaugurates the Messianic era demands a radical and total change in men's minds because the judgment of God and the coming of the kingdom are imminent. This basic idea has been modified by Luke who places less emphasis on the eschatological aspect of conversion and stresses its moral aspect. For Luke, conversion is a moral attitude of man. Conversion implies all that the coming of the kingdom demands of man and signifies the total acceptance of God's rule. Mark stresses this total acceptance of God's dominion because it shows that conversion embraces all that faith implies.—J. J. C.

Synoptics, cf. §§ 11-662; 11-677r—678r.

689. O. DA SPINETOLI, "L'impostazione del problema escatologico in S. Matteo," *BibOriente* 8 (4-5, '66) 185-211.

Much of the confusion concerning the eschatology of the Gospels arises from a question of method. To resolve that question various factors are considered, e.g., apocalyptic language, biblical, Jewish and Matthean eschatology, literary genres, etc. The findings are then used to interpret the eschatological texts of Mt.—J. J. C.

690. R. PESCH, "Eine alttestamentliche Ausführungsformel im Matthäus-Evangelium. Redaktionsgeschichtliche und exegetische Beobachtungen," *Bib Zeit* 10 (2, '66) 220-245.

Mt contains three examples (1:24-25; 21:6-7; 26:19 and in part 28:15) of a performance or execution formula used frequently in the OT. The full formula consists of three parts: (1) reaction to the preceding situation, (2) statement of execution, (3) details of execution. Thus Mt 1:24-25 states (1) Joseph rose from sleep; (2) he did as the angel commanded; (3) he took his wife; he did not know her; he called his name Jesus. This passage corresponds closely in form to Job 42:9; see also Exod 12:35. Exod 1:17 is unique since it contains a negative response.

A comparison of Mt 26:17-19 with the Markan parallel reveals a conscious Matthean redaction in the interests of Mt's stress on Christology and discipleship. Whereas Mk says that two disciples went out, Mt generalizes with "the disciples." Superfluous details, such as the motif of Jesus' prophetic knowledge and the water carrier, are omitted in order to focus attention on the commanding Lord whose word calls forth obedience.

Similarly in Mt 21:1-7 omissions are made (except that Mk's two disciples are retained, however, with the significant change "his disciples") in order to emphasize the authority of Jesus as well as his resolve to carry out the Father's purpose. The execution formula is postponed and thereby the OT citation secures a commanding position in line with Mt's fulfillment theology. His omission of *dikaios kai sōzōn autos* from the passage in Zech 9:9 throws the accent on Jesus as *praus*. Then follows the execution formula, and Mt is suggesting that Jesus as the fulfiller rightly earns the cry "Hosanna." With the Passover, Jesus' *kairos* begins. He fulfills all righteousness, and the disciples also are to be obedient (cf. Mt 28:20).—F. W. D.

691. J. SMIT SIBINGA, "Ignatius and Matthew," *NovTest* 8 (2-4, '66) 263-283.

The Epistles of Ignatius are valuable for the general problem of early Gospel tradition and for the dating of Matthew's Gospel: Ignatius represents an early stage of Christianity in the Greek world. Some scholars doubt that Ignatius quoted from written sources. This article asks whether sometimes one can suspect even a slight allusion. It asks: "Does Ignatius quote Matthew?"

Ignatius must depend on Mt if the Gospel is not contradicted jointly by one

of its sources and Ignatius, but agreement between Mt and Ignatius does not necessarily mean dependence if Mt also agrees with Mk or Lk or any independent Gospel tradition. On the other hand, if Ignatius regularly prefers a source other than Mt, his acquaintance with the first Gospel is unlikely. But dependence is proved if he never agrees with a source against the Gospel.

A table of parallel texts in Ignatius and the Synoptic Gospels and a detailed analysis of 13 cases are then given. The article draws the following conclusions: (1) In one case Ignatius appears to agree with Mt against his source, but in six cases Ignatius "ignores specific points that 'Matthew' changed in editing his material," and seems to follow the source instead. This evidence does not suggest that Ignatius is quoting Mt. (2) Yet Ignatius seems to know a Gospel tradition which includes sayings of Jesus and perhaps of John the Baptist. (3) Ignatius appears to have known the material peculiar to Mt or part of it in its pre-Matthean form. Examples are cited which suggest that "what was to become the Gospel of Matthew had already reached a certain stability at the moment M was combined with it." (4) In many cases the Western text is closer to Ignatius' source than to our Mt. In Mt, Western readings reflected in Ignatius seem older than the present Mt.—J. M. F.

692. *N. WALKER, "Patristic Evidence and the Priority of Matthew," *Studia Patristica*, Vol. VII, 571-575.
693. [Mt 4:1-11] S. L. JOHNSON, "The Temptation of Christ," *BibSac* 123 (492, '66) 342-352.

A study of the Gospel narratives with special attention to the doctrinal implications.

694. *[Mt 4:1-11] V. KESICH, "The Antiocheans and the Temptation Story," *Studia Patristica*, Vol. VII, 496-502.
695. [Mt 5:3-12] J. DUPONT, "'Béatitudes' égyptiennes," *Biblica* 47 (2, '66) 185-222.

The expression, "Blessed is he who . . .," which in a stereotyped form recurs repeatedly in Mt 5, is of Jewish origin and originated probably in popular usage whence it passed to the religious language, proclaiming blessed the man who walks in God's way, who trusts in God. But the development of the usage of the expression in Hebrew and other languages is not quite clear. It is said that the wisdom literature of the Near East offers no parallel expression. As a matter of fact, however, the expression in a variety of forms recurs in the Egyptian sepulchral texts and in the wisdom literature. A number of instances are presented in which the divine blessing is clearly asserted, and an effort is made to determine the extent of correspondence between the biblical and the Egyptian blessings or beatitudes.—P. P. S.

696. [Mt 5:15] J. D. M. DERRETT, "The Light under a Bushel: The Hanukkah Lamp?" *ExpTimes* 78 (1, '66) 18.

The lamp in the saying may be understood as a Hanukkah lamp, which could be hidden under a utensil or a bed so that work could be done without desecrating its light. The Evangelists' use of the saying, especially Lk 11:33-36, seems to suggest Hanukkah symbolism in connection with the lamp.—G. W. M.

697. J. DUPONT, "L'appel à imiter Dieu en Matthieu 5,48 et Luc 6,36," *Rivist Bib* 14 (2, '66) 137-158.

Jesus exhorts his disciples to imitate God, who is perfect (Mt 5:48), or merciful (Lk 6:36). Which is the original formula? The problem is discussed against the background of rabbinic, primitive Christian and OT writings. The main object of Mt 5:48 is man's behavior; Matthew is more a moralist than a theologian; he is the only Evangelist to use the term "perfect." This text comes at the end of a series of antitheses between the Pharisaic observance of the Law and the observance according to the spirit which Jesus recommends. To be perfect means to observe the Law not merely externally but also interiorly. By substituting for "merciful" the term "perfect" with regard to God, Mt turned a particular injunction into a general principle closing the whole series of antitheses between the new and the old.

The Lukan form seems to be the more original and the more theological; it insists on one of the basic attributes commonly attributed to God by rabbinic literature and the rest of the Gospels. This is not an exclusive characteristic of Lk; it goes back to Jesus himself, who always insisted in his sermons on God's loving and affectionate care for man, not only in the execution of the salvific plan but also in the workings of nature. This is the ultimate source of the text: "Be merciful, even as your Father is merciful."—C. S.

698. [Mt 6:13] A. GEORGE, "Ne nous soumets pas à la tentation. . . . Note sur la traduction nouvelle du Notre Père," *Bib Vie Chrét* 71 ('66) 74-79. [Cf. §§ 11-202.]

There is much dispute about the meaning of three words in the verse—"evil," "temptation" and "lead." (1) "Deliver us from the Evil One" seems the correct rendering, and by using a capital "Mal" the new translation favors this personal interpretation. Unfortunately capital letters are not pronounced. (2) The "temptation" refers to the great eschatological trial in which Satan strives to ruin the work of salvation. (3) "Let us not fall into (or under) temptation" comes perhaps closest to the idea but may not be sufficiently faithful to Jesus' words. At any rate, explanations of the Our Father will always be required.—J. J. C.

699. P. BORG, "Den sakalte gyldne regel (Matt. 7:12, Luk 6:31), dens forekomst i det Nye Testamente omverden og dens innhold i evangelienes kontekst" [The Golden Rule. Its Occurrence in the World of the NT and Its Meaning in the Context of the Gospel], *Norsk Teol Tid* 67 (3, '66) 129-146.

Similar negative and positive maxims of quite varied forms occur outside the Gospels. The Greco-Roman world recognized in such maxims an expression of

the natural equality among men and of the normal reciprocity in their relations. In these sayings Judaism saw also the will of God who judges men's hearts. The maxim in the Gospels has a positive form, and both Mt and Lk place it within the framework of a discourse. After the Golden Rule (Mt 7:12) Matthew introduces with *oun* the section 7:13-17 which concludes the entire Sermon on the Mount, but he also connects 7:12 with 5:17 (the Law and the Prophets): the words of Jesus bring the Law to its term, and he demands obedience to the will of God of which the love of the neighbor becomes the center (cf. Mt 22:37-40). In Lk, the maxim is applied to a concrete situation, that of the Christian in a hostile environment who must imitate and make known the mercy of the Father. In both Evangelists the context is eschatological and the motifs are characteristically Christian (even though similar formulas are found elsewhere outside the NT).—L.-M. D.

700. [Mt 15:5] Z. W. FALK, "On Talmudic Vows," *HarvTheolRev* 59 (3, '66) 309-312.

G. B. Buchanan's new interpretation of a Talmudic vow formula and of Mt 15:5 [cf. § 10-518] is not supported by the Talmudic texts he cites. In one case, *Shebu* 3:4, the word "never" must be inserted into the text; the other, *bMakk* 5b, does not concern any vow or oath.

The traditional interpretation of the passage as a vow is correct. The vow creates a prohibition with regard to an object, being declared sacred to the person making the vow "like an offering." A person may prohibit to himself the use of any object, but he can forbid to other people only the use of his own person or property. The term *qônâm* did not make the money an offering, but merely prohibited the use as if it were an offering. If the son declared his property *qônâm* to his parents, he neither promised it to the Temple nor prohibited its use to himself but only excluded his parents from the right of benefit. Talmudic passages show that vows were used in another form to sever the links between father and son and that attempts were made to annul such vows by legal fictions. If Mt 15:5 mentions the cursing of the parents, the vow formula itself has not the meaning of a curse. One had to use the divine name to curse one's parents.—R. J. C.

701. [Mt 19:3-6] J. C. PLASTARAS, "Marriage in Sacred Scripture. Helps for a Nuptial Homily," *HomPastRev* 67 (4, '67) 313-319.

Presents a commentary in some depth on the two Scripture readings in the Roman Catholic nuptial Mass (Mt 19:3-6; Eph 5:22-23).

702r. A. ISAKSSON, *Marriage and Ministry in the New Temple. A Study with Special Reference to Mt. 19:3-12 and 1. Cor. 11:3-16* [cf. *NTA* 10, p. 138].

(J. A. Fitzmyer, *TheolStud* 27 [3, '66] 451-454):—Summary. Praised. Reservations. There is a weakness in the discussion of the Essene views of marriage and divorce. He argues plausibly that Mt 19:3-9 represents an apophthegm derived from what Jesus himself said, but his arguments do not show

that the phrase "except for unchastity" goes back to Jesus himself. The interpretation of 1 Cor 11:3-16 is ingenious but scarcely convincing. However, the volume's "fresh approach and careful analysis in most cases are highly commendable."—J. J. C.

703. [Mt 19:16-26] A. F. J. KLIJN, "The Question of the Rich Young Man in a Jewish-Christian Gospel," *NovTest* 8 (2-4, '66) 149-155.

The passage on the question of the rich young man in Origen's commentary on Mt (only the Latin text is extant), is introduced by the claim to be from the *Gospel according to the Hebrews* (= H.E.). The passage is here compared with (1) the text of the canonical Gospels, (2) the MS tradition of the Gospels, and (3) attestations in early Christian literature. Though the passage in Origen (= H.E.) was based upon the canonical Mt, it seems that H.E. shows a Matthean text which deviates from the canonical one and which shows more agreement with the Syriac version of the Synoptic gospels and the *Diatessaron*. Though most ancient texts which cite the passage (Justin, Marcion, *Clem. Hom.*, *Clem. Alex.*) exhibit no kinship to H.E., the opposite is true of the *Diatessaron*. An examination of the relationship between H.E. and the *Diatessaron*, and of both to Mt, indicates that the possibilities of the influence of an independent tradition on H.E. and the *Diatessaron* in this passage (so Jeremias) is unlikely, though the question must be left undecided. As to the origin of the passage, A. Schmidtke's suggestion that H.E. goes back to the *Gospel of the Nazarenes*, seems preferable to J. Jeremias' claim that the passage is from the *Gospel according to the Hebrews*.—H. H. O.

704. [Mt 22:34-40] J. B. STERN, "Jesus' Citation of Dt 6,5 and Lv 19,18 in the Light of Jewish Tradition," *CathBibQuart* 28 (3, '66) 312-316.

The Gospels are best understood from contemporary developing Jewish traditions. The incident concerning "the great commandment of the law" (Mt 22:34-40 parr.) is, not a rejection of ritual precepts in favor of an ethical code, but is similar to stories, such as that related about Hillel in *bShab 31a*, who summarized the whole Torah in the words, "What you dislike, do not to others."

Jesus' answer represented the best Jewish teaching of the time. By Jesus' selection of two texts, one from Deut 6 and the other from Lev 19, he would assume that his hearers would realize that he was referring to the whole of these sections of Torah which contain both ethical and ritual requirements. According to normative Jewish practice he did not differentiate between ethical and ritual commandments but treated them as a unity. Yet there was one distinction between the commandments that the Jews could make, namely, the commandments relating to God and those relating to man. This is the division which Jesus recognized in Mt 22:34-40, and this is illustrated by Jesus' choice of texts.—J. M. F.

705. *J. FITZMYER, "The Son of David Tradition and Matthew 22, 41-46 and Parallels," *The Dynamism of Biblical Tradition*, 75-87.

706. [Mt 23:39] H. VAN DER KWAAK, "Die Klage über Jerusalem," *NovTest* 8 (2-4, '66) 156-170.

Some have seen in Mt 23:39 the idea of a future conversion of Israel, but one must note that this logion is combined with the lamentation over Jerusalem. The context of Mt 23:37-38 is quite different from its parallel in Lk: it stresses the rejection of God's messengers and the judgment thus incurred. Mt 24 continues this theme. Mt, unlike Lk, records that Jesus left the Temple and prophesied its destruction. This action of Jesus seems to be an almost material fulfillment of the judgment.

Examining vv. 37-39 more closely, one notes allusions to the preceding parables of rejection. In v. 38—whatever the interpretation of "house"—the main point is the withdrawal of the Shekinah. In v. 39a the phrase "from now" (not in Lk) seems to stress a new phase: now the community has taken the place of Israel.

V. 39b reminds Mt's readers of the entry into Jerusalem. It does not necessarily mean that Israel will be converted at the parousia. This cannot be supported either from Mt 19:28 which seems merely to stress the final judgment of Israel in collaboration with the apostles.

V. 39 should be translated "From now on you will see me no longer until you say . . ." *Heōs an* seems to be conditional as in some secular Greek texts and perhaps in Mt 2:13; 12:20 etc. Mt 23:39 then is an express challenge to the conversion of Israel by which the punishment threatened in vv. 37-39a is taken away.—J. M. F.

707. [Mt 26:17-29] P. DACQUINO, "Il gesto di Gesù all'ultima cena," *Bib Orientale* 8 (4-5, '66) 173-184.

The Gospels clearly indicate the sacrificial character of Jesus' acts at the Last Supper. He repeatedly speaks of his imminent death, and his offering, whose meaning is clarified by the accompanying words, clearly proclaims the nature of the mysterious sacrifice which the death on Calvary is to have for the salvation of the world. At the Last Supper Jesus offers his Body and Blood in a new sacrificial rite which is concluded with a new banquet. Thus he inaugurates the new liturgy of the eschatological period.—J. J. C.

708r. [Mt 26:26-29] J. JEREMIAS, *The Eucharistic Words of Jesus* [cf. *NTA* 11, p. 151].

(G. B. Caird, "The Last Supper," *Exptimes* 78 [2, '66] 58):—"The one weak point in his book is still his defence of the longer text of Lk 22:15-20, which involves him in some special pleading, some self-contradiction, and, above all, in a defence of other 'Western non-interpolations', including even Lk 24:12 and 24:40. But the rest of the book is more impressive than ever."

709r. ———, *Idem*.

(A. M. Hunter, *ScotJournTheol* 19 [3, '66] 362-364):—Summary. Highly

praised. Some reservations. Seven differences between the present edition and the English edition of 1955 are enumerated.

710. *[Mt 26:26-29] W. MARXSEN, "Das Mahl—Vorstellungen und Wandlungen," *Kontexte*, Band 3, 91-97.

711. *P. LEBEAU, "La parole eschatologique de Jésus à la Cène (Mt. 26,29) dans l'exégèse patristique," *Studia Patristica*, Vol. VII, 516-523.

712. [Mt 28] F. H. DRINKWATER, "The Resurrection Appearances: In the Documents," *Continuum* 4 (3, '66) 464-468. [Cf. § 11-231.]

A knowledge of the background and of the purpose which the NT writers had in relating the resurrection appearances helps to establish the reliability of their narratives.

713. [Mt 28:1-7] B. A. JOHNSON, "Empty Tomb Tradition in the Gospel of Peter" [Summary of a Dissertation], *HarvTheolRev* 59 (4, '66) 447-448.

A form-critical analysis of the *Gospel of Peter* reveals two stories which are compared with similar passages in Mt and Mk—an account of the women at the tomb which rests upon a *Vorlage* that antedates Mk, and a story of the guard at the tomb which tells of witnesses to the removal of Jesus from the tomb.

714. [Mt 28:1-10] Z. C. HODGES, "The Women and the Empty Tomb," *BibSac* 123 (492, '66) 301-309.

There are no insuperable difficulties to the harmonization of the women's role in the resurrection narratives, so long as the Evangelists are allowed to pass over unnoticed those facts which did not serve their purpose.

715. R. C. TUCK, "The Lord Who Said Go: Some Reflections on Matthew 28:16-20," *AndNewtQuart* 7 (2, '66) 85-92.

In the context of the resurrection the passage presents several emphases—Christology, the Church and its mission, the Church and its life in the Lord. These emphases are brought into perspective, and their significance for the life of the Church is pointed out in the light of NT interpretation.—J. J. C.

716. *[Mt 28:18-20] H. KOSMALA, "The Conclusion of Matthew," *Annual of the Swedish Theological Institute*, Vol. IV, 132-147.

Matthew, cf. § 11-658.

Mark

717r. E. BEST, *The Temptation and the Passion*: [cf. *NTA* 10, p. 278; § 11-234r].

(V. Taylor, *JournTheolStud* 17 [2, '66] 458-460):—Summary. The work is "conservative in tone and constructive in purpose."

718. I. DE LA POTTERIE, "De compositione evangelii Marci," *VerbDom* 44 (3, '66) 135-141.

According to Papias, A. Loisy and R. Bultmann, there is no order or plan in Mk. Some modern authors have attempted to show that it has a geographical framework; others that it has a theological plan. The writer sets forth a geographico-theological plan of his own.—J. F. Bl.

719. L. E. KECK, "The Introduction to Mark's Gospel," *NTStud* 12 (4, '66) 352-370.

What are the limits of the introduction to Mk and what is its connection with the purpose of the work? The arguments which attempt to defend the consensus that the introduction consists of Mk 1:1-13—those of R. H. Lightfoot, J. M. Robinson, W. Grundmann, U. Mauser and E. Schweizer—are not compelling and do not exclude the possibility that the introduction extends to v. 15. Though he has not drawn correct conclusions, W. Marxsen has rightly seen the importance for Mark's purpose of the term *euaggelion*. For reasons of its internal unity, seen primarily in the use of *euaggelion*, the section 1:1-15 must be regarded as the introduction. The story of Jesus, as teacher and preacher, is the *archē* of the "gospel" in the sense of the good news of his victory. The following pericope, 1:16-20, is shown to be a true beginning of the gospel in which the call to discipleship is both structurally and theologically decisive. In the intent of Mark, this is a call to suffering, which is the key to the meaning of chap. 13; in this vocation the conflicts of Jesus himself have paradigmatic value. The introduction serves to relate Jesus to the OT via John and to identify him as Son of God whose authority is expressed in healing, controversy, preaching and especially in the authoritative call to follow.—G. W. M.

720. J. J. O'ROURKE, "A Note Concerning the Use of *eis* and *en* in Mark," *JournBibLit* 85 (3, '66) 349-351.

Hellenistic confusion of *eis* and *en* is found with certainty only in Mk 2:1 and most likely in Mk 13:9b, 16. In all other cases *eis* can be understood as used according to classical standards.—J. O'R. (Author).

721. F. W. DANKER, "Mark 1:45 and the Secrecy Motif," *ConcTheolMon* 37 (8, '66) 492-499.

Mk 1:45 suggests hostility incurred by Jesus because of his apparent violation of the law respecting contact with lepers. Matthew (8:1-4) omits the sentence, since he postpones development of the hostility note. Luke, who includes the passage (5:15), adds the observation that Jesus spent his time in the desert praying; in Lk, Jesus at prayer and conflict with authority are closely associated (3:21; 9:18, 28; 11:1; 22:44). Passages in Mk dealing with the "Messianic secret"—1:25, 34, 44; 3:12; 4:11-12 (34); 5:43; 7:24, 36; 8:26, 30; 9:9, 30—are in the main set in Christological contexts. They are not designed to correct Messianic misunderstandings or to account for the post-resurrection faith of

the disciples. Rather, they are Mark's device to sharpen the impression of hostility and to assure his readers that Jesus meets his death at the appropriate time. T. A. Burkill's interpretation of the Messianic affirmation before the high priest as an "inconsistency" in Mark's secrecy motif is not well taken, for the Passion account is the consistent climax of the hostility signaled by the silence motif. Matthew's and Luke's treatment of the Markan secret confirm it as a hostility motif. Methodologically, passages introducing the misunderstanding of the disciples should first be separated from those on silence and then analyzed in relation to the latter.—F. W. D. (Author).

722. I. DE LA POTTERIE, "Mors Johannis Baptistae (Mc 6,17-29)," *VerbDom* 44 (3, '66) 142-151.

Mk's version of the death of John the Baptist is a midrashic amplification of the more primitive account preserved in Mt—"midrashic" in the sense that it is embellished with allusions to the Book of Esther. It is historically reliable. The death of John is treated as prefiguring the death of Christ.—J. F. Bl.

723. [Mk 9:7-13] L. F. RIVERA, "El misterio del Hijo del hombre en la Transfiguración," *RevistBib* 28 (2, '66) 79-89. [Cf. § 11-244.]

The theophany is depicted in the idiom of the OT. The presence of the cloud is God's way of manifesting himself for one cannot see him directly and live. Its overshadowing (Exod 40:35) indicates that God wants to dwell among us, which the voice from heaven makes clear. Jesus is declared *eklektos* of God. He had lived among us already through Moses and Elijah who were witnesses to his interventions here on earth. Suddenly the voice interrupts the silence about the Son of God, a fact which will finally lead to his death after he has declared himself Son of God.

Israel was bidden to listen to Yahweh (Deut 18:15). Now let them give ear to his Son. The apostles are charged not to tell anybody before the resurrection. The transfiguration is the anticipation of and preparation for Christ's death and resurrection; and as they treated Elijah and the Baptist, so they will treat him whom these persons prefigured. The whole account explains the theme "Christ is the Messiah and Son of God" (cf. Mk 1:1). Thus he is above Elijah and the prophets. He reveals his intentions to dwell among us. Elijah intervenes as forerunner, and Moses as author of the Law. Peter's reaction provides the first explanation of the Christophany: the apostles wish that the first home for the Messiah be built on earth, something which will be possible only after Christ's death and resurrection.—H. M.

724. *F. NEIRYNCK, "The Tradition of the Sayings of Jesus: Mark 9, 33-50," *The Dynamism of Biblical Tradition*, 62-74.

725. F. W. DANKER, "The Literary Unity of Mark 14:1-25," *JournBibLit* 85 (4, '66) 467-472.

Scholarly debate concerning the source of the phrase *ho esthiōn met' emou* in Mk 14:18 has obscured the literary unity of 14:1-25. E. Lohmeyer's analysis

of the literary structure is the best available, but his surrender of the phrase in vs. 18 as a gloss prevents him from doing justice to the relationship between the contents of the two major sections, the anointing and the Passover account. Three major themes appear in 14:1-25: (1) the question of attitude toward the poor, (2) the fate of the principal character, (3) the expectation of ultimate triumph. Ps 40 (LXX), the probable source for the phrase in Mk 14:18, contains these three themes. Since the poor sufferer of other psalms (21, 34, 68, 108, all LXX) is clearly associated with Jesus, it is probable that the tradition has made a similar association in the case of Ps 40. The woman's action is a display of love for the poor man par excellence. Ps 40 promises a special blessing to the one who remembers the poor and pronounces a curse on the enemy. The woman receives a verdict of approval and Judas a pronouncement of woe. However, the latter pronouncement is not vindictive but is part of the accent on assurance of Jesus' ultimate victory, climaxed by the *amēn* saying. Formal patterns of double expression in Mark's Gospel, and Matthew's mode of treating Mark's doublets, confirm the conclusion that the phrase in Mk 14:18 is not a gloss but an integral part of the literary presentation.—F. W. D. (Author).

726. [Mk 14:27-72] E. LINNEMANN, "Die Verleugnung des Petrus," *Zeit TheolKirche* 63 (1, '66) 1-32.

Lk 22:31 f. is a *vaticinium ex eventu*, and the narrative of Mk 14:54, 66-72 cannot be accepted as historical. The disciples did abandon Jesus in his suffering, a fact which motivated the tradition that Jesus had previously foretold their falling away.

In the narrative telling about that prediction (Mk 14:27-31), Peter speaks as a representative of all the disciples—a situation dating, not from Jesus' lifetime, but from the primitive community. The narrative concretized the prediction that the disciples would all fall away by specifically naming Peter and by locating his denial on a particular night at a particular time (before the cock crows twice). The concept of a threefold denial was a stylistic device to indicate the totality and inescapability of the event.

After the story of Jesus' prediction of Peter's denial became well known, another story describing the denial itself inevitably followed. In brief, Mk 14:54, 66-72 is a natural development from Mk 14:27-31. The Lukan and Matthean accounts depend directly upon Mk and represent no independent tradition. The story was repeated partly to show that we are still in God's hands even when we lose control of ourselves.—R. E. T.

727. A. MAHONEY, "A New Look at 'The Third Hour' of Mk 15,25," *CathBib Quart* 28 (3, '66) 292-299.

There is "no contradiction between Jn 19,14 and Mk 15,25. Jn asserts that the condemnation took place 'about the sixth hour,' i.e., *approaching* 12 o'clock. Mk, on the other hand, states that the 'casting of lots,' which probably took

place at the time of the scourging, occurred at 'the third hour,' i.e., 9 o'clock. Both Jn 19:14 and Mk 15:33 point to 12 o'clock, as the hour of the crucifixion."

728. *[Mk 16:1-8] H. WAETJEN, "The Ending of Mark and the Gospel's Shift in Eschatology," *Annual of the Swedish Theological Institute*, Vol. IV, 114-131.

Luke

729. V. E. McEACHERN, "Dual Witness and Sabbath Motif in Luke," *Can JournTheol* 12 (4, '66) 267-280.

When composing his Gospel, Luke seems to have adopted two literary patterns common to the OT and to Mt and Mk—dual witness and Sabbath motif. Dual witness may be seen, e.g., in the second mission charge (10:1 ff.), the double trial before Pilate and Herod (23:1-16), the Emmaus disciples (24:13-35) and in Luke-Acts itself. This pattern of dual witness could explain why the Evangelist erroneously names Annas as high priest (Lk 3:2). Annas is mentioned simply as a dual witness with Caiaphas in order to establish the corporate guilt of Israel in Jesus' death and to counterbalance the dual witness of Rome to Jesus' life in the persons of Pilate and Herod (Lk 3:1).

The second literary pattern, the Sabbath motif, recalls that God created the world in six days and rested on the seventh. In Lk 3:1-2, a sixfold scheme representing earthly power (Caesar, Pilate, Herod, Philip, Lysanias and Annas-Caiaphas) needs completion in the biblical sense by a spiritual power, the kingdom of God which the Baptist announces (Lk 3:4-6) and which is embodied in Jesus' person. Several other instances of the Sabbath motif are studied. Seven Lukan pericopes begin with a special notice that what followed took place on the Sabbath (Lk 4:16, 31; 6:1, 6; 13:10; 14:1 and 23:56b). All but the last are days on which Jesus "worked." The seventh Sabbath is that of his death on which he and his followers "rested according to the Sabbath."

These Lukan patterns should be more closely examined and may provide clues for textual and exegetical problems, e.g., Lk 6:1 and 13:32-33. "Behold I cast out demons today [the fifth Sabbath, cf. 13:10] and tomorrow [the sixth Sabbath, cf. 14:1], and the third day [the seventh Sabbath, cf. 23:54-56] I finish my course."—J. J. C.

730. J. L. SWELLENGREBEL, "Puzzles in Luke," *BibTrans* 17 (3, '66) 118-122.

As a means of obtaining comments and suggestions to aid his work in preparing a translator's handbook on Luke, S presents exegetical and translational notes on seven particularly difficult Lukan passages (Lk 3:2; 3:14; 3:16; 5:1-11; 6:45; 7:35; 8:55).

731. J. VAN GOUDOEVER, "The Place of Israel in Luke's Gospel," *NovTest* 8 (2-4, '66) 111-123.

Luke was specially attracted to the problem of Israel probably because he realized Israel's tragic situation after 70 C.E. He was convinced of the rightness

of the Messianic movement, but he knew that the larger part of the Jews could or would not accept the movement which would uproot Israel's existence at the very time its existence was menaced by the Roman Empire. The only thing that Luke could hope was that the Jews acknowledged that the Holy Spirit was sent to the nations also. He did not exclude Israel from salvation and on the whole tried to include in the Messianic kingdom as many as possible from Israel and the nations. His attitude accounts for different emphases especially in his parables; the anti-Judaistic framework of Mt is notably mitigated in Lk.—M. A. F.

732. [Lk 1:35] P. Hoyos, "‘Espíritu Santo descenderá sobre ti’. Reflexiones sobre la Anunciación," *RevistBib* 28 (2, '66) 105-110.

Questions concerning literary form and historicity (Did an angel appear? Did Mary take a vow of virginity? etc.) should only lead to the main theme which is that Jesus of Nazareth is the Son of God who by the power of the Most High and the Holy Spirit entered this world and became man in the womb of Mary (Lk 1:35). Luke was not satisfied, as were Matthew and Mark, to bring out this theme when narrating Christ's baptism and transfiguration. He made it the center of his infancy narration and the overture to his Gospel, just as John made it the climax of his Prologue: "And the Word was made flesh." The second theme discussed is Mary's faith in this mystery.—H. M.

733. P. L. SCHOONHEIM, "Der alttestamentliche Boden der Vokabel *hyperēphanos* Lukas i 51," *NovTest* 8 (2-4, '66) 235-246.

A lexical study of the LXX usage of *hyperēphanos* and its cognates seeks to determine the meaning of the word in the Magnificat. A table (pp. 237-239) indicates the location and Hebrew equivalents of the 100 occurrences in the LXX. The basic idea in the background of *hyperēphanos* in the Magnificat is arrogance as self-exaltation, the opposite of which (cf. *tapeinōsis* in Lk 1:48) is humility. Mary is "humble," not "humbled" as certain translations suggest ("in ihrer Erniedrigung"). Her humility is her readiness to do God's will, as opposed to the proud (1:51) whom God will "humble," i.e., "abase." Thus in the Magnificat Luke's central message is set forth: that those who suffer will be exalted, while those who exalt themselves will be abased. That God alone is rightfully the Powerful One remains obscure to the supposedly powerful *hyperēphanos*.—H. H. O.

734. [Lk 1:68-79] A. VANHOYE, "Structure du 'Benedictus,'" *NTStud* 12 (4, '66) 382-389.

The literary structure of the canticle is centered on the parallelism of the *covenant* and the *oath* in 1:72-73, which is based on such OT texts as Gen 17:4 and 22:16-17; Ps 105:8-9; Ps 89:4, 35-36. The rest of the canticle forms a pattern of concentric symmetry with key words repeated or paralleled in inverse order in each half. Moreover, each half of the passage contains in itself

a similar structure. Thus the whole is built around three dominant themes repeated in each half in the pattern 1-2-3-2-1-3, 3-1-2-3-2-1. The themes are (in order): God's benevolent intervention, the salvation of the people, the word of God. Awareness of this structure helps provide a better understanding of the canticle itself.—G. W. M.

735. [Lk 2:1-7] G. M. LEE, "The Census in Luke," *ChurchQuartRev* 167 (365, '66) 431-436.

The article's imaginary reconstruction of the events connected with Jesus' birth and with the census may seem far removed from what Luke's narrative seems to imply, but it contradicts no explicit statement he makes, and it removes the historical difficulties.

736. W. C. VAN UNNIK, "Die Motivierung der Feindesliebe in Lukas vi 32-35," *NovTest* 8 (2-4, '66) 284-300.

Love of one's enemies (Lk 6:27) is a singularly Christian virtue. Tertullian, *2 Clement*, the *Apology* of Athenagoras and other sources testify to this virtue in the Church as decisive for the 2nd-century Christian. In Lk 6, three points are made: (1) The Christian must be positive and patient in the face of hatred. (2) He must be motivated by love which elevates him above the sinner. (3) For this action the promise of adoption as children of God is given.

The ancient world felt that man can do good for his fellows without hoping for personal gain, but in most cases kindness was shown with the hope of some return. Jesus says that one should not invite anyone to dinner in order to receive an invitation from him. The *quid-pro-quo* morality of the ancient world is the occasion of this saying. Luke emphasized the concrete and active character of love in everyday life, precisely against the commonly accepted Greek principle of reciprocity. He sharply criticizes Greek moral principles and clothes the words of Jesus in Greek garments to point out clearly to the Greek reader the nub of the moral issue. Here is a clear example of how far the Christian preaching had gone in adapting to Hellenistic culture.—H. B. B.

737. [Lk 10:25-37] R. SILVA, "La parábola del buen samaritano," *CultBib* 23 (209, '66) 234-240.

A brief exegesis of the passage.

738. [Lk 10:30-35] P. VAN DEN EYNDE, "Le Bon Samaritain," *BibVieChrét* 70 ('66) 22-35.

A consideration of the parable according to patristic exegesis with some slight modifications.

739. [Lk 19:8] A. P. SALOM, "Was Zacchaeus Really Reforming?" *ExpTimes* 78 (3, '66) 87.

Contrary to N. M. Watson [cf. § 11-267] *didōmi* and *apodidōmi* need not be explained by assuming that the original words were Aramaic participles since

in Greek the periphrastic construction of the verb "to be" with the participle in place of the finite verb was long and commonly in use before the NT was written.

740. *A. LAURAS, "Le commentaire patristique de Lc. 21,25—33," *Studia Patristica*, Vol. VII, 503-515.

741. [Lk 24:13-32] G. M. LEE, "The Walk to Emmaus," *ExpTimes* 77 (12, '66) 380-381.

Six reasons are given why the incident of the disciples walking to Emmaus should not be regarded as a mere piece of symbolism.

Lk 6:31, cf. § 11-699; Lk 6:36, cf. § 11-697; Lk 16:19-31, cf. § 11-765.

John

742r. R. E. BROWN, *The Gospel According to John (i-xii)* [cf. *NTA* 11, p. 149].

(P. J. Achtemeier, "Erudite, Lively," *ChristCent* 83 [Sept. 21, '66] 1148):—Praised. Reservations. The book represents the "new look" in Johannine studies and manifests B's expert knowledge of the Dead Sea Scrolls. On the other hand, he is of two minds on the validity of using chronological and geographical sequence to determine whether and where editorial displacement has occurred, and to clarify the Gospel he draws on the total Johannine tradition as if it were a unity like Luke-Acts.—J. J. C.

743r. ———, *Idem*.

(C. K. Barrett, *JournBibLit* 85 [4, '66] 481-484):—This is an excellent book with a large amount of information. After a summary of the volume's lengthy introduction two reservations concerning the commentary are expressed. B follows the recent tendency to value the Gospel more highly as a historical source and to emphasize the Palestinian against the Gnostic background. However, it appears difficult to unearth a historical tradition buried under B's four stages of editorial development, and the complex interplay of eschatology, Church order and sacramentalism at the end of the first century seems to demand some reference to Gnosticism.—J. J. C.

744r. ———, *Idem*.

(M. M. Bourke, *CathBibQuart* 28 (3, '66) 342-345):—Summary. B ably handles the problems connected with John's presentation of Jesus' divinity, and there is an excellent discussion of the Gospel's ecclesiology, sacramentalism, eschatology and Wisdom motifs. On two interpretations the reviewer disagrees with B. First, in the present arrangement of the text, the "flesh is useless" (Jn 6:63) can scarcely fail to have some Eucharistic significance. Secondly, Gen 2:9; 3:22 hardly furnish background for the pre-Incarnation existence of the Word (Jn 1:4-5).—W. W. A.

(G. MacRae, *TheolStud* 27 [3, '66] 454-456):—Description of contents. The format of the book is particularly useful for teachers of Jn. In the translation and commentary B takes a moderately restrained position on the symbolism of the Gospel, occasionally eliminating possible symbolic references. B's nuanced treatments of the historicity and of the purpose of the Gospel are outstanding. His mastery of the literature and penetrating judgment make the work an extremely valuable one.—G. W. M. (Author).

746. S. CIPRIANI, "Dio è amore. La dottrina della carità in San Giovanni," *ScuolCatt* 94 (3, '66) 214-231.

Various aspects of charity are examined as depicted in the Johannine writings, e.g., the love of the Trinity, the Incarnation as the expression of that love, man's response to divine love, etc.

747. L. G. Cox, "John's Witness to the Historical Jesus," *BullEvangTheolSoc* 9 (4, '66) 173-178.

Both in his Gospel and Epistles John replies to the incipient Gnosticism of his day and upholds the historicity of Jesus' life and miraculous works.

748. A. FEUILLET, "Les *Ego Eimi* christologiques du quatrième Évangile," *RechSciRel* 54 (2, '66) 213-240. [Cf. § 11-270.]

The absolute *Ego eimi*, particularly as found in Jn, is an enigmatic revelation of Jesus' divine Being, whose profound sense could not have been understood until much later. The article develops two points: first, the close relationship between the conditional or qualified *Ego eimi* in both Jn and the Synoptics, and the absolute *Ego eimi* in Jn; second, the Synoptic parallels to the Johannine expressions. Development of the first of these points also contains a critique of the work of E. Schweizer and of H. Zimmermann.

In the Johannine passages the obvious supposition is that we need the divine gifts of nourishment, light, etc., and Christ's insistence is on the fact that he is the only one who can give them to us; therefore, the *Ego eimi* passages are closer to the "It is I who" passages of Deutero-Isaiah than to the "I am Yahweh" of Deut. The emphasis is on the "It is I who am the" to bring out the idea that the gifts of Christ cannot be separated from his person.

Once the enigmatic character of the Johannine *Ego eimi* passages is recognized, it will also become clear that the Synoptics are not so far away from those ideas as appeared at first sight. The same obscure language also characterizes the Christ of the Synoptics as is evident from an examination of Mk 13:6 par.; 6:50 parr.; 14:62 par.; Mt 26:64 and Lk 22:70. The conclusion helps unify both parts of the study.—I. M.

749. *P. W. HARKINS, "The Text Tradition of Chrysostom's Commentary on John," *Studia Patristica*, Vol. VII, 210-220.

750. M. R. HILLMER, "The Gospel of John in the Second Century" [Summary of a Dissertation], *HarvTheolRev* 59 (4, '66) 446.

Apparently the first to know and use the Fourth Gospel as Scripture were, not Ignatius and Justin, but the Gnostics, especially the Valentinians.

751. L. JOHNSON, "The Beloved Disciple—A Reply," *ExpTimes* 77 (12, '66) 380. [Cf. § 11-271.]

In answer to objections [cf. §§ 11-272—274] arguments are adduced which show that the author of the Fourth Gospel was so indebted to the witness of John Mark that the latter could be referred to as the beloved disciple.

752. *L. MORRIS, "The Fourth Gospel and History," *Jesus of Nazareth: Saviour and Lord*, 121-132.

753r. F. MUSSNER, *Die johanneische Sehweise und die Frage nach dem historischen Jesus*, Quaestiones Disputatae 28 (New York—Freiburg: Herder & Herder, 1965).

(A. Edwards, "Perspectiva juanina y Jesús histórico. Comentario a una obra de F. Mussner," *Stromata* 22 ['66] 97-105):—Extensive summary. Praised.

754. R. SCHNACKENBURG, "Offenbarung und Glaube im Johannesevangelium," *BibLeben* 7 (3, '66) 165-180.

Faith is the response to revelation, a principle brought out nowhere more clearly than in Jn. A comparison of Mk and Jn helps to illustrate Jn's distinctive viewpoint. In Mk, Jesus seems to reveal himself and yet to remain hidden, a combination which suggested the theory of the Messianic secret. The real explanation, however, seems to be that Mk describes Jesus' person and deeds under the light of the resurrection; even the disciples did not recognize the Master's glory until he had risen from the dead. On the other hand, in Jn we find Jesus revealing himself to friend and foe, and this manifestation was sufficiently clear for all to recognize him. Yet at times Jesus did not speak with complete clarity (cf. Jn 10:24-25; 16:25).

Jn clarifies the relation of faith to revelation. Revelation is Jesus' disclosure of himself by his words and signs. The Son gives all revelation which is a part of the process of salvation. Faith is an attitude which implies a living relation to a person. The relation of revelation to faith is that of God's personal encounter with man, and this occurs eschatologically in Jesus Christ.—J. J. C.

755r. D. M. SMITH, JR., *The Composition and Order of the Fourth Gospel. Bultmann's Literary Theory* [cf. *NTA* 9, p. 432; §§ 10-767r—768r].

(C. K. Barrett, *JournTheolStud* 17 [2, '66] 438-441):—The presentation of Bultmann's thought seems to be both comprehensive and correct, and much of the critical evaluation of Bultmann's positions is valid.

756. J. WILLEMS, "Recente boeken over het vierde evangelie" [Recent Literature on the Fourth Gospel], *TijdTheol* 6 (4, '66) 437-440.

An evaluation of eight books on Jn.

757. A. WURZINGER, "Glauben nach Johannes," *BibLiturg* 39 (4, '66) 203-208.

Faith is treated in its various aspects as presented in the Fourth Gospel: faith's origin, content and effects; faith as knowledge, sight and love; faith as a gift and as entailing the duty of confessing one's belief.

758. J. BLANK, "Das Johannesevangelium. Der Prolog: Jo 1,1-18 (II. Teil)," *BibLeben* 7 (2, '66) 112-127. [Cf. § 11-287.]

Form and character of the original hymn, which is enlarged by reflections of the Evangelist, determine the content of the Prologue. This content is Jesus Christ, the Incarnate Word. Vv. 1-2 refer mainly to the original beginning in and with God, not the beginning of the world. Even then the Word, God's revelation, *was*. Through God's Word, in turn, everything was made (vv. 3-4). Life is God's gift to mankind, and the life is the light. One can reject the light (v. 5). In vv. 6-8 the Evangelist fights against an overestimation of the Baptist. Jesus although he came after the Baptist stands above him. The Word is identified with light (v. 9). He is the real light as revealer and savior. The world was made through him, and therefore should be ready to receive him, but in fact rejects him. Although the OT knew of the Word, the Incarnation brings its revelation to a climax. (*To be continued*)—H. M.

759. [Jn 1:1-18] H. RIDDERBOS, "The structure and scope of the prologue to the Gospel of John," *NovTest* 8 (2-4, '66) 180-201.

The real subject of the Prologue is not the revelation of the Logos who at last has received form in the person of Jesus. Rather the reverse is true: the Logos, who was in the beginning with God and was himself God, is discussed under the point of view of that which has happened in Jesus and has been seen and heard in him. The principal idea unfolds itself in three concentric circles. In vv. 1-5 we are told that the light from the Word has shone in the darkness and has been rejected by that darkness while in vv. 6-13 we are informed that even John's personal witness to that light has been refused. Only in vv. 14-18, when the Word has become flesh and has revealed itself in Jesus, are we prepared to receive the revelation of God which forms the remainder of the Fourth Gospel.

Seen in this fashion, the Prologue exhibits a closed, impressive unity of thought which can be described in terms of an ellipse with two foci. These two foci are marked by the Logos concept, first with the opening as the Word which was in the beginning with God, and then again in v. 14 with the Word which became flesh and dwelt among us. Out of these two foci the whole content of the kerygma is qualified as light-bringing, life-creating, separation-making, fullness of grace and truth.—D. J. H.

760. H. PESCH, "‘Ihr müsst von oben geboren werden.’ Eine Auslegung von Jo 3,1-12,” *BibLeben* 7 (3, ’66) 208-219.

The exegesis of the passage summarizes the views of recent scholars, especially of R. Schnackenburg, J. Blank, A. Wikenhauser.

761. D. J. WIEAND, “John v. 2 and the Pool of Bethesda,” *NTStud* 12 (4, ’66) 392-404.

On the ground of the evidence presented in the article it seems reasonable “to hold that Bethesda was the reading of the autograph of the Fourth Gospel, and that Bethesda was changed to Bethsaida by the author of chapter xxi in the interest of fish symbolism. (1) Fish symbolism dominates chapter xxi. (2) Bread symbolism dominates chapter vi. While fish are also part of the miracle no symbolic interpretation of fish is given in chapter vi: they are mentioned incidentally. The twelve baskets are filled ‘with fragments from the five barley loaves’; no mention is made of fish. Jesus’ discourse is on ‘the bread of life’ and not on the fish of life. The *bread* is compared to the manna given Israel by Moses. Jesus is the *bread* of life. He is the bread men are to eat to obtain eternal life. (3) In chapter xxi the disciples eat both bread *and* fish. This is eucharistic symbolism and connects with chapter vi but broadens the symbolism to include fish. (4) The author of xxi changed Bethesda to Bethsaida in the interests of his reinterpretation of the eucharist.

“Since our early copies of the Gospel of John are from Egypt and the reading Bethsaida is basically an Alexandrian reading it may have originated there where allegorism and symbolism were dominant preoccupations of the intellectuals.”

762. J. BLANK, “Die johanneische Brotrede. Einführung: Brotvermehrung und Seewandel Jesu: Jo 6,1-21,” *BibLeben* 7 (3, ’66) 193-207.

Jn 6 is based upon a preliterary or a literary tradition, but Jn reworks the material theologically, and the miracle becomes a sign of Christological and soteriological revelation. Various aspects of the chapter are studied: its structure, the tradition behind it, its Christology, e.g., the *Ego eimi* sayings, the manna typology, the multiplication of the loaves and the walking upon the water.—J. J. C.

763. [Jn 7:53—8:11] R. E. OSBORNE, “*Pericope Adulterae*,” *CanJournTheol* 12 (4, ’66) 281-283.

When writing on the ground, Jesus, who at other times used the Apocrypha, may have chosen a particularly appropriate text from Susanna v. 5: “Iniquity came forth from Babylon, from elders who were judges, who were supposed to govern the people.” The mention of elders is crucial and could explain why the woman’s accusers “went away, one by one, beginning from the eldest.”—J. J. C.

764. J. A. EMERTON, "Melchizedek and the Gods: Fresh Evidence for the Jewish Background of John X. 34-36," *JournTheolStud* 17 (2, '66) 399-401.

The writer in a previous note [cf. § 6-82] suggested that Jn 10:34-36 presupposes the Jewish understanding that the "gods" ('elōhîm) in Ps 82 were "angels." Further support for this position seems to come from a recently published Qumran text (A. S. van der Woude, "Melchizedek als himmlische Erlösergestalt in den neugefundenen eschatologischen Midraschim aus Qumran Höhle XI," *Oudtestamentische Studiën* 14 ['65] 354-373). The editor dates the document in the first half of the first century A.D. Because the normal word for God in the MS is 'ēl, van der Woude believes that 'elōhîm there refers to Melchizedek and the angels of God who support him. The editor suggests that Melchizedek is so named because he was then identified with the archangel Michael.—J. F. S.

765. [Jn 11:1-44] P. TRUDINGER, "A 'Lazarus Motif' in Primitive Christian Preaching," *AndNewtQuart* 7 (1, '66) 29-32.

The name Lazarus occurs in the NT only in Jn 11 and Lk 16:19-31, and these two passages suggest that both Luke and John knew a preaching theme current in the primitive Christian community. "This theme centered around the question of the significance accorded to the phenomenon of the resurrection as miracle, as a means of engendering faith."

766. W. K. GROSSOUW, "A Note on John xiii 1-3," *NovTest* 8 (2-4, '66) 124-131.

We need not consider John 13:2bc a redactional gloss as Bultmann does. Not only does the verse use the characteristically Johannine expression *ēdē* and *hina* as well as *paradidonai* in the context of Judas' betrayal, but also in its place in the prologue to the Book of the Passion the mention of betrayal is intended to provide dramatic contrast, just as in the Prologue to the whole Gospel darkness is contrasted with light (1:5, 11). Furthermore, vv. 1 and 3 ought not to be considered a doublet or a misplacement. V. 1 introduces the whole Book of the Passion and at the same time the first scene of the Passion story, the *pedilavium*, for the washing of the disciples' feet symbolizes Jesus' dying because of love. On the other hand, v. 3 introduces the *pedilavium* alone and emphasizes the contrast between the self-knowledge of him who has received all power and is completely God's in origin and destination, and the act of extreme self-abasement which he is about to perform.—D. J. H.

767. A. FEUILLET, "L'heure de la femme (Jn 16,21) et l'heure de la Mère de Jésus (Jn 19, 25-27)," *Biblica* 47 (2, '66) 169-184.

The reference to the pangs of childbirth and the consequent joy at the birth of a male child is an obvious comparison of the type "as . . . so . . ." Therefore many interpreters take the whole passage (Jn 16:21-22) as a parable, while

others prefer to consider it as an allegory predicting the impending grief of the Passion and the future joy of the resurrection and the glory of the Church. The parabolic character of the passage is here defended, and some new elements are brought forth which shed light on the whole problem.

It is to be remarked that the whole passage is embedded in a context which announces the impending disappearance of Christ to be followed by his resurrection and exaltation. However, certain allegorical applications are altogether inadmissible. Thus Loisy identifies the woman of Jn 16:21 with the woman of Apoc 12, i.e., the believing synagogue, mother of Christ. A similar interpretation is proposed by B. F. Westcott. Suffering is the way to joy. As the disciples are those who must suffer at their separation from Christ and the mother she who suffers at the birth of the child, it follows that the apostles are those who make Christ visible to the world as the woman brings her child into the world. But that the apostles have brought forth Christ as a woman brings forth her child is an idea foreign to NT Christology, and the woman of 16:21 is woman in general, not an allegorical person. It must also be pointed out that the bringing forth of a human being into the world corresponds to God's command to the first man and woman, "Increase and multiply" (Gen 1:22), and so we see that the hour of the woman takes us back to the origin of creation and to the birth of Eve's first child and to the joy the child brought to her. It is therefore in the light of the first pages of Gen that the whole passage of Jn 19:25-27 must be interpreted.—P. P. S.

Acts of the Apostles

768. T. BARROSSE, "Religious Community and the Primitive Church," *Review for Religious* 25 (6, '66) 971-985.

All the "essential elements of canonical religious life as we know it in the Church today can be conceived of just as the cenobitic life as a whole was at its origins: as part of the attempt to create an ideal Christian community on the model of that idyllic picture of the primitive Apostolic Church which St. Luke presents in the opening chapters of Acts."

769. J. FENTON, "The Order of the Miracles performed by Peter and Paul in Acts," *ExpTimes* 77 (12, '66) 381-383.

That Luke paralleled the deeds of Peter with those of Paul has been observed by several scholars. It is here suggested that in Acts' sequence of miracles a definite pattern is followed. Six miracles of Peter and six miracles of Paul are so arranged as to form three chiasmi.—J. J. C.

770. [Acts 1:8] O. HAGEMEYER, "'Ihr seid meine Zeugen,'" *ErbeAuf* 42 (5, '66) 375-384.

The implications of Jesus' departing words to his disciples are considered in their meaning for the apostles, for the Church and for us today.

771. [Acts 7:41] A. PELLETIER, "Une création de l'apologétique chrétienne: *moschopoiein*," *RechSciRel* 54 (3, '66) 411-416.

Liturgical texts (e.g., Ps 106:19-20), Philo and rabbinic writings give evidence that the mention of the golden calf never ceased to arouse in the Israelites deep feelings of guilt. This sense of guilt was used by Christians in their apologetics. The term *moschopoiein* occurs only in Christian writings and seems to heighten the shame the Jews would feel at the remembrance of the worshipping of the golden calf. The term appears out of place in Stephen's speech since he was full of grace, his countenance resembled an angel's, and he prayed for his persecutors (Acts 6:8, 15; 7:60). The word is more in line with the vigorous argumentation of Justin. It seems, then, that the term is the work of a later redactor.—J. J. C.

772. [Acts 25:12] J. COLIN, "Une affaire de tapage nocturne devant l'empereur Auguste," *Revue belge de philologie et d'histoire* 44 (1, '66) 21-24.

A commentary is given on an inscription of Astypalea (I. G. 13, 3, 174). It is a case of an appeal to the emperor which endangers the statute concerning *liberae civitates* and their citizens. Tarsus was a *libera civitas* (cf. Acts 22:29), and Paul appealed to the emperor (Acts 25:12; 26:32).—J. D.

EPISTLES—APOCALYPSE

Paul

773. G. J. BAHR, "Paul and Letter Writing in the First Century," *CathBib Quart* 28 (4, '66) 465-477.

The possibilities for Paul's use of a secretary in the composition of his letters are sufficient to suggest a caution when discussing such topics as Pauline terminology and theology: there may be less of Paul than we had been assuming. Though Quintilian is chary of a practice which is fully evidenced in Cicero, Pompey and Ovid, "perhaps we shall not be far from wrong if we assume that dictation was as common in the first century as it is in the twentieth." Evidence which attributes a systematized use of Latin shorthand to Cicero can be found in Plutarch's *Life of Cato the Younger*, 23; indeed, Cicero himself makes it clear that the secretary sometimes took part in the very composition of a letter, not just in its dictation.

Papyrus Oxyrhynchus IV 724 (A.D. 155) is the earliest clear evidence for a Greek shorthand system which inscriptions on the Acropolis (and perhaps at Delphi) indicate may have been attempted as early as the fourth century B.C., and Cicero is not unaware of the Greek *sēmeiographos* with whom Plutarch (*loc. cit.*) is familiar. There is, then, some possibility that Paul, who certainly employed a secretary for many of his letters, could have enjoyed the services of an amanuensis who could take dictation in shorthand and could fill out by himself the details of a Pauline message. In fact, could the charge in 2 Cor 10:10 that Paul's message was less impressive than his pen, be explained by the literary

attainments of his very skilled secretary? Quintilian himself warns of similar disadvantages in the employment of a secretary for important correspondence.
—J. W. H.

774. K. BERGER, "Abraham in den paulinischen Hauptbriefen," *MünchTheol Zeit* 17 (1-2, '66) 47-89.

The one-sided interpretations of U. Wilckens [cf. § 9-1001] and G. Klein [cf. §§ 8-644; 9-254; 9-1002] are criticized. Wilckens thinks that the meaning of Abraham is that in his lineage a human continuity is given to salvation-history, whereas Klein regards Abraham as the ever valid paradigm for faith. A painstakingly precise analysis of all pertinent Pauline texts (Gal 3; 4:21-31; Rom 4; 9—11) indicates that in Gal and in Rom the role of Abraham is viewed from two different angles. In Rom 4 and 9—11, the Gentiles can become the seed of Abraham only because many of the Jews rejected the gospel. In Gal, all those who believe as Abraham did are real children of Abraham. In Gal, the Gentiles share the promises given to Abraham in Jesus Christ; Rom 4 does not refer to Christ immediately. In Rom, Abraham's function is to secure the continuity of salvation-history, whereas in Gal only the faith matters.

Moreover, the Law has different roles: in Rom, it is the bearer of salvation; in Gal, it comprehends all in sinfulness. Abraham is the depositary of the promise, which has been given to him for his faith before any particular institutions of Judaism as Law or circumcision. The keeping of the promise by God should not be regarded as his faithfulness to the Covenant or as a source of continuous renewal for the people (against C. Müller). The content of the promise is in Gal the effusion of the Spirit, in Rom a historical fulfillment. It is interesting that according to 2 Cor 11:22 to be of the seed of Abraham is considered a mark of legitimate apostolic authority (against D. Georgi).
—C. H. H.

775. *W. J. P. BOYD, "Origen on Pharaoh's Hardened Heart. A Study of Justification and Election in St. Paul and Origen," *Studia Patristica*, Vol. VII, 434-442.

776. *J. CAMBIER, "Paul and Tradition," *The Dynamism of Biblical Tradition*, 101-115.

777. *H. H. ESSER, "Thesen und Annickungen zum exegetischen Paulusverständnis des Pelagius," *Studia Patristica*, Vol. VII, 443-461.

778. H. K. McARTHUR, "A Further Note on Paul and the Computers," *Exp Times* 77 (11, '66) 350.

A. Q. Morton's response [cf. § 10-980] to the author's objections [cf. § 10-588] still leaves some points unclear. The limitations which Morton places "on the applicability of the *kai* principle when counter illustrations are produced suggest that there must be still further discussion concerning the types of literature to which this principle is applicable."

779. *G. T. MONTAGUE, "Paul and the Indwelling Christ," *Lagrange and Biblical Renewal*, 118-142 [cf. *NTA* 11, p. 141].

780r. A. Q. MORTON AND J. MCLEMAN, *Paul, the Man and the Myth. A Study in the Authorship of Greek Prose* [cf. *NTA* 11, p. 278].

(M. Whittaker, *Theology* 69 [558, '66] 567-568):—Description of contents with some reservations expressed. While the authors claim precision for their methodology, e.g., counting how often *kai* occurs in a sentence, one must remember that no ancient text can be posited with certainty, that sentence division may be arbitrary, that the mere multiplication of *kai* is less significant than its use as connective, concessive or emphatic.

781. H. MUELLER, "The Ideal Man as Portrayed by the Talmud and St. Paul," *CathBibQuart* 28 (3, '66) 278-291.

The Jewish ideal of man was the just man who was to imitate the just God. God is just because he is true to himself, and his actions conform with his divine being. Man is just by measuring up to his essence, to the Torah and to God's being, since he is created after the image and likeness of God. By following the Law, man is conformed to God's being, since God has been revealing himself by the word of the Torah. This goal of being a just man the Jews tried to reach by finding the harmony between visible and invisible, study and labor, present and past (tradition and progress). The origin of evil is not creation, as for a Platonist, but sin. The body is not the prison of the soul; rather, body and soul are one unity and thus good. The union of man and woman is even a knowledge (Gen 4:1). For a Greek, labor was an insurmountable obstacle to contemplation and thus left up to slaves who belonged by nature not to themselves but to others (*Politics* 1, 2, 1254a). For a rabbi, the study of the Torah had to be combined with a handicraft.

What happened in the past was a prototype for the present. St. Paul shared his countrymen's ideal of man, the just man, with the one great exception that for him Christ is the Son of God, the Messiah. With him the new era, spoken of in the Talmud, has actually started and Christ's death has to remove the hindrance of Adam's sin before man can appropriate justice by faith in Christ. Then, and only then, this new justice can be unfolded by observing the law of Christ. For a Christian it is possible to observe it, for he not only has the law, but also the power whereby to observe it, the Holy Spirit.—H. M. (Author).

782. J. J. NAVONE, "Love in the Message of Paul," *Worship* 40 (7, '66) 437-444.

Paul inculcates the primacy of love in Christian life and emphasizes the role of the Spirit, the love of the neighbor and the Spirit's presence in fraternal love.

783r. W. SCHMITHALS, *Paul and James* [cf. *NTA* 10, p. 143; §§ 11-339r—340r].

(E. P. Blair, *JournRel* 46 [3, '66] 402-403):—Summary. The work, while probing and suggestive, has serious weaknesses. First, it is probably too radical

in its treatment of Acts which it considers a propaganda work with only minor significance as history. Second, it is inherently improbable that there was from the very beginning of the Church a Gentile mission freed from the Law. Third, S's assumption of a liberal theology on the part of all Jerusalem Christians is contrary to inherent probabilities. Fourth, that Paul agreed to give up the attempt to win Jews to Christ, stayed out of Diaspora synagogues and allowed the formation of separate churches in the same communities runs afoul of 1 Cor 9:20 (which S fails to explain away) and Paul's theology concerning the obliteration of distinctions in Christ. The handling of the Peter-Paul dispute in Antioch is unsatisfactory also.—J. J. C.

784r. ——, *Idem*.

(J. C. O'Neill, *JournTheolStud* 17 [2, '66] 444-446):—The import of the book—never fully stated—would be revolutionary for if S's thesis is accepted, the early Jewish Christians must have regarded themselves as fully part of Israel, the early Gentile congregations must have seen themselves as satellites of Israel, and the unconverted Jews must still have regarded it as open to proof that Jesus was the Messiah. S's arguments are “lively and forceful, although he has often tried to prove too much, particularly in saying that there were no ‘Judaizers’ among the Christians. His book may prove to be an important landmark on the way towards an acceptable history of Christian beginnings.”

785. C. SPICQ, “San Pablo vino a España,” *CultBib* 23 (208, '66) 131-150.

Paul planned to visit Spain, and early Roman tradition accepted by the Fathers bears witness that he did so. The Pastorals, written after the apostle's visit, indicate that his ministry in that country influenced and enriched his thought. Paul's journey to Spain seems to be certain, not from direct attestation, but from a convergence of evidence.—J. J. C.

786r. P. STUHLMACHER, *Gerechtigkeit Gottes bei Paulus* [cf. *NTA* 10, p. 287; § 11-344r].

(C. E. B. Cranfield, *JournTheolStud* 17 [2, '66] 446-448):—Description of contents. Praised. Reservations.

787. P. STUHLMACHER, “Glauben und Verstehen bei Paulus,” *EvangTheol* 26 (7, '66) 337-348.

Neither H. Braun's radical rationalism according to which the “word of the cross” of 1 Cor 1:17 is commensurable with discursive thinking, nor W. Pannenberg's understanding that faith is grounded in knowledge which precedes it, can (legitimately) find support in Paul. The author shows this through an interpretation of 1 Cor 1:17-25.

As part of the first chapters of 1 Cor, which form a religious-historical unity, 1 Cor 1:17-25 should be interpreted in the framework of Paul's apocalyptically formulated polemics against his opponents' Gnostic understanding of a soteri-

ological apotheosis of the mind. In opposition of this Gnostic view stands the apocalyptic design which summons man to an alertly critical expectation of the coming of God. Furthermore, unlike the Gnostic Word which is concealed from the world but already understandable to the mind, the Word of God remains a promise-bearing mystery for the apocalypticist himself. The creative power of this Word will become manifest only at the expiration of the times.

1 Cor 1:17-25 is understood to be an ecclesiological application of the reception of revelation which Paul himself experienced (Gal 1:11 f.; Phil 3:2 f.) as something which shattered his own foundations. The connecting link in this interpretation is found in 2 Cor 4:3 f. where the gospel is explicitly referred to as "veiled," i.e., as a concealed epiphany which at first only enlightens the elect while Satan blinds the minds of those who perish.—H. W. B.

788. S. ZEDDA, "La conversione in S. Paolo," *SacDoc* 11 (42, '66) 195-210.

A study is first made of 1 Thes 1:9-10, the key text which gives the essential elements of conversion. Next are considered the origin of conversion, its essential nature as a transition or repentance, then its necessity. Finally, some reflections on Paul's own experience enable us to grasp the theology of conversion.—J. J. C.

789. S. ZEDDA, "Lo stato intermedio come partecipazione al misterio pasquale, in S. Paolo," *BibOriente* 8 (4-5, '66) 213-220.

It is evident that in 2 Cor 5:6-8 and Phil 1:21-24 Paul describes the intermediate state. But it is not always noted that the same teaching occurs in earlier Epistles—though less explicitly—and is always connected with the resurrection of Christ. 1 Thes 4:14-16 supposes union with Christ after death and contains the intermediate state in germ. 1 Cor 15:18, 20, 23 show that because of Christ's resurrection the faithful are united with him after death. More clearly 2 Cor 5:6-8 and Phil 1:23 describe the intermediate state as a sharing in Christ's resurrection ("to be with the Lord"). The doctrine of the intermediate state had antecedents in Judaism and in Christ's teaching (Lk 12:16-21; 16:19-31; 23:43).

During this life the just have an inchoate participation in the paschal mystery, a death with Christ and new life with him. Physical death for the Christian will mean the definitive sharing of the death of Christ, and the subsequent intermediate state will be a more perfect sharing in the new life of the risen Savior. Full participation in the resurrection of Christ will come only with the general resurrection.—J. J. C.

Romans

790r. F. F. BRUCE, *The Epistle of Paul to the Romans. An Introduction and Commentary* [cf. NTA 8, p. 474; § 8-787r].

(J. Reumann, "In the Post-Reformation Tradition," *Interpretation* 20 [4, '66] 466-468):—Summary. The "commentary shows that even popular-level

exegesis in the conservative, Reformation tradition can employ ably and with benefit newer insights and finds (like the Dead Sea Scrolls) to expound the *sola fide, sola scriptura*. But at points those who work in that tradition and use such commentaries must always ask whether the ‘classical’ post-Reformation period may not be setting the mood, rather than the Reformers themselves—let alone Paul, in all his radicalness—and this applies to such basic matters as justification-sanctification and the Christian’s relation to the Law.”

791. [Rom 3:21-26] G. FITZER, “Der Ort der Versöhnung nach Paulus. Zu der Frage des ‘Sühnopers Jesu’,” *TheolZeit* 22 (3, '66) 161-183.

Paul never interpreted the death of Jesus as being in any sense an expiatory sacrifice. This is shown first in Rom 3:21-26, a text whose difficulties are not solved by the Bultmann-Käsemann hypothesis of a pre-Pauline formula. Considerations both of style (no *de* in the second phrase) and of content (previous sins are irrelevant here) show that the first *endeixin* phrase in 25b is a later gloss, so that the Pauline text of 25-26 reads: “God has set forth Jesus Christ as a *hilastērion*, for a demonstration of his righteousness in the present time, in order that he might be righteous and make righteous him who lives on the basis of faith in Jesus.” *Hilastērion* in the Greek world means that which propitiates (not necessarily sacrifice), and in the LXX it stands for the place of the presence of God, not a cult object. “Blood” for Paul refers not to sacrifice but to death. Thus the passage is in accord with Paul’s Pharisaic, historical, non-cultic thought as a whole. The two poles of his Christology are Jesus’ death and resurrection. Death is to be understood only in connection with sin, and sin is exposed by the Law. Through the resurrection, however, Jesus’ death gains a vicarious character “for our sins,” for the resurrection gives the possibility of new life (justification) and by overcoming the enmity between man and God, means not expiation but reconciliation. A sacrificial victim who is raised again would be a farce. Thus Jesus is called *hilastērion* not because of a cultic sacrifice but because he is the place of God’s righteousness and reconciliation and grace, the place from which God opens a new relationship with men.—L. G.

792. J. REUMANN, “The Gospel of the Righteousness of God. Pauline Re-interpretation in Romans 3:21-31,” *Interpretation* 20 (4, '66) 432-452.

Rom 3:21-32 is the heart of Pauline theology. The passage is structured around vv. 24-26 which contain a pre-Pauline formula. Here, as elsewhere in his letters, Paul has made use of a liturgical formula which perhaps had a Covenant-renewal and/or Lord’s Supper cultic setting. He has adapted it to set forth his own gospel about the righteousness of God.

Consideration of Paul’s use of a formula in Rom 3:24-26 may open new horizons, possibly beyond the usual ones, in the much discussed questions about the meaning of the righteousness of God in Paul’s thought. Structurally, the passage as a whole is divided into three sections each dealing with God’s righteousness. (1) 3:21-23 states and explicates the theme of the revelation of

God's righteousness in Christ. (2) 3:24-26 God's righteousness revealed in the death of Christ is realized for and by men. (3) Objections to the thesis are answered, particularly the objection that Paul's revolutionary view abrogates the Law and sacrifices Israel's prerogatives. The answer to the last objection forms the transition to chap. 4 where Paul finds scriptural proof of his case in the example of Abraham. Thus Paul has constructed Rom 3:21-31 around the formula, working up to it in vv. 21-23, interpolating it in vv. 24-26a, and commenting on it in v. 26bc as well as in the dialogue of vv. 27-31.

The way in which Paul works his characteristic emphases of *sola fide* and *sola gratia* into the formula shows that he regarded the righteousness of God as a universal eschatological act which includes in its scope not only Israel but all men. This righteousness is for all men a salvation-bringing power which comes through the proclamation of the gospel and becomes a possibility for the hearer through faith (cf. Rom 10:8-10). This suggests for us today in preaching and doing theology: (1) the value of traditional formulas and creeds, and also (2) the need to reshape them for our world.—R. L. S.

793. C. H. TALBERT, "A Non-Pauline Fragment at Romans 3:24-26?" *Journ BibLit* 85 (3, '66) 287-296.

It seems that there is a traditional fragment behind Rom 3:24-26. The fragment is to be located at vv. 25-26 rather than with Bultmann, Käsemann and Hunter at vv. 24-25 for these reasons. (1) The significant arguments which have been advanced for a traditional fragment apply to v. 25 rather than to v. 24. (2) If vv. 25-26 are considered as a unity, there is a symmetrical arrangement: "Whom God put forth a *hilastērion* / through the instrumentality of his blood . . . / through the instrumentality of his forbearance . . ." (3) If vv. 25-26 are detached, Paul's thought develops logically and coherently with no breaks.

Further, it appears that this fragment was interpolated into Rom at some date later than Paul, probably toward the end of the first century C.E. The evidence for this is of four types. (1) Psychologically it is impossible to conceive how an author could insert such a fragment into the middle of a sentence. (2) It is untypical of Paul. (3) The removal of 3:25-26 does not harm the train of thought of Rom 3. (4) There are parallels in Paul's letters where later interpolations have been made directly in the middle of sentences, e.g., Rom 6:17b; 1 Cor 12:31b—14:1a; 2 Cor 6:14—7:1; Phil 3:1b, 19 or 3:1b—4:3. The interpolation of the fragment in Rom 3:25-26 is probably due to an editor's summing up of Paul's thought in the preceding section of Rom 3. Such interpolations made before the final editing of the Pauline corpus call for an application of redaction-criticism to Paul's letters.—R. B. W.

794. [Rom 5:12-21] Z. ALSZEGHY AND M. FLICK, "Il peccato originale in prospettiva evoluzionistica," *Gregorianum* 47 (2, '66) 201-225.

The problem of original sin is a lively issue today. Paul affirms (Rom 5:12-21) that the sin of one man harmed all members of the human race. However, he

does not necessarily mean that all men are physical descendants of Adam. In the Bible, when a "head" creates a new situation in salvation-history, the solidarity of head and members does not always and exclusively depend on biological descent from one father. Abraham, e.g., is a sign of salvation for all nations (Gen 12:1-3) and the father of all who believe, whether they be Jews or Gentiles (Rom 4:11-12). The theology of original sin is then studied in its various aspects, and a hypothesis is proposed which satisfies all the requirements of Catholic teaching and at the same time agrees with the theory of evolution.
—J. J. C.

795. [Rom 5:12-21] M. FLICK, "Peccato originale ed evoluzionismo. Alla ricerca di una soluzione," *CivCatt* 117/3 (July 2, '66) 15-26. Eng. trans., "Original Sin and Evolution. I: The Problem; II: Towards a Possible Solution," *Tablet* 220 (Sept. 10, '66) 1008-10; (Sept. 17, '66) 1039-41.

The statement that original sin cannot be reconciled with the polygenetic origin of mankind occurs less frequently than formerly in Catholic writings. A thorough study of the evidence permits the conclusion that the dogma of original sin is not compromised by scientific theories about the origins of mankind. Such discoveries do not touch the essential core of the dogma, namely that we believe that all men need redemption by Christ and that this need is derived from a sin that introduced evil into a world that God created good. However, it is "not inconceivable that a secondary element in the dogma, sin in the Garden of Eden, could be formulated in terms of an evolutionary view of the world."
—J. J. C.

796. [Rom 5:12-21] A. MICHEL, "Péché originel et monogénisme. A l'écoute de S. S. Paul VI," *AmiCler* 76 (Sept. 8, '66) 506-510. [Cf. § 11-349.]

Some recent studies by Catholic scholars, the symposium on original sin held at the Gregorian University, Rome, and Pope Paul's discourse to the symposium manifest a viewpoint on original sin and polygenism which is more liberal than the stand taken in *Humani Generis*.

797. S. D. TOUSSAINT, "The Contrast between the Spiritual Conflict in Romans 7 and Galatians 5," *BibSac* 123 (492, '66) 310-314.

Four contrasts must be seen between Rom 7 and Gal 5 "in order to distinguish properly the conflicts—the opponents of the sin nature are different; the believer is only under the law in the one, and under law or grace in the other; the results of the conflict are different; and the conflict in Romans 7 is abnormal, whereas it is usual in Galatians 5."

798. W. L. LORIMER, "Romans xiii. 3, Hebrews iii. 13," *NTStud* 12 (4, '66) 389-391.

(1) The objection to Hort's conjecture of *agathoergō* instead of *agathō ergō* in Rom 13:3 rests on the judgment that the antithesis with *kakō* renders it

improbable. In fact, Greek authors were generally reluctant to repeat compounds, and Paul may have been sensitive to this element of style, writing *tō agathoergō alla tō kakō* instead of *tō agathoergō alla tō kakourgō*. (2) The idiom in Heb 3:13 appears to be the one seen in Plato, *Phaedo* 107C2, in the sense, "so long as *there is* what is called To-day (in the psalm)." Many examples of the idiom have been pointed out, and some new ones are added here. Perhaps Acts 28:1 contains still another example, but not in the usual wording.—G. W. M.

1-2 Corinthians

799r. J. C. HURD, JR., *The Origin of I Corinthians* [cf. *NTA* 9, p. 436; §§ 11-359r—360r].

(J. Massingberd Ford, *JournTheolStud* 17 [2, '66] 442-444):—H's valuable reappraisal of 1 Cor shows a precise and extremely thorough workmanship, and the argumentation is persuasive, independent and original, but the conclusions must remain hypothetical.

800. J. MASSINGBERD FORD, "The First Epistle to the Corinthians or the First Epistle to the Hebrews?" *CathBibQuart* 28 (4, '66) 402-416.

F questions whether the Corinthian correspondence was written to Gentile Christians. An examination of Acts 18 suggests that the missionary teaching was performed by Jewish Christians and given to Jews and proselytes. The divisions in Corinth may be due to different synagogues and their "heteropraxy." If Paul was writing to Jewish Christians, one can understand 1 Cor 6:1-8 (the law courts) against the background of *Sanh.* 3, 4 and 10, and 1 Cor 16:1-4 (the collection) as the Jewish Temple tax: Paul's emphasis on this point is explained by his anxiety to respect the authorities in Jerusalem.

Light is also cast on Corinthian worship by seeing this in the framework of Diaspora Jewish worship. There are several references to Jewish feasts in the Corinthian correspondence, but besides this prophets and women play an important role. Corinthian worship is akin to that which we find among the Essenes and the Therapeuta. The role of women can be paralleled by references in the Diaspora to women as *archisynagōgoi*, *matres synagogae* and by Talmudic references to women reading the Torah and teaching in public. Doctrinal problems in the Corinthian community, especially those concerning marriage, appear to be purely Jewish problems. F concludes by concurring with H. W. Montefiore's thesis that Heb and 1 and 2 Cor have the same destination, but she suggests that the order may be 1 Cor, Heb, 2 Cor, 1 *Clement*.—J. M. F. (Author).

801. J. J. KIJNE, "We, us and our in I and II Corinthians," *NovTest* 8 (2-4, '66) 171-179.

There are difficulties when one is translating from one language into another of a different family. An example is the inclusive *we* (including the addressees), or the exclusive *we* (excluding the addressees).

The Malay language, which has both an inclusive and exclusive first person plural, is chosen as a sample, and key texts in the versions of H. C. Klinkert, W. G. Shellabear and W. A. Bode are studied (1 Cor 2:6-16; 9:10-12; 11:16; 15:30; 2 Cor 1:4-7, 20-22; 2:11; 4:1—5:9; 5:18-21). A comparison of the different ways in which *hēmeis* has been translated shows how a translator is often obliged to come to an exegetical decision because of certain features in the receptor language which are absent in the source language.

The example of *we* is only one feature out of many. Translators in cognate languages should consult one another, and other translators can either follow an indigenous prestige language or seek help from scholars or from Bible Societies.—J. M. F.

802. K. MÜLLER, "1 Kor 1, 18-25. Die eschatologisch-kritische Funktion der Verkündigung des Kreuzes," *BibZeit* 10 (2, '66) 246-272.

An exegetical study of 1 Cor 1:18-25. The apostolic proclamation of the cross is closely associated through the present participle in v. 18 with God's eschatological judgment which shatters distinctions between Jews and Gentiles and confronts all mankind with one decisive event. Jewish teachers are linked with Greek leaders in thought under a common verdict of worldly wisdom. The world's ignorance is part of God's wisdom. *Dia* in v. 21a is perhaps modal, "on the way of wisdom," and *pisteuontas* may be conditional. Both the Jewish request for signs and the Greek's search for *sophia* represent an anachronistic objective since both fall under the indictment of the folly in v. 21.—F. W. D.

803. [1 Cor 7] L. SWAIN, "Paul on Celibacy," *ClerRev* 51 (10, '66) 785-791.

In this passage Paul is concerned especially with the eschatological and ecclesial aspects of celibacy, and he lays the foundation for both a positive evaluation of celibacy in the Church's life and a properly balanced view of the meaning of Christian marriage.

804r. A. ISAKSSON, *Marriage and Ministry in the New Temple. A Study with Special Reference to Mt. 19:3-12 and 1. Cor. 11:3-16* [cf. NTA 10, p. 138].

(M. B. HANSEN, "Gudstjeneste og eskatologi . . ." [Cult and Eschatology. Some Remarks on a Recent Interpretation of 1 Cor 11:3-16], *DanskTeolTid* 29 [2, '66] 91-107):—According to the author, 1 Cor 11:3-16 treats of married prophetesses and of their participation in the cultic gatherings. However, the passage refers rather to a group of women who acted as if the life of the community were already that of the kingdom to come. Drawing upon rabbinic reflections about the early part of Gen, Paul explains to them that the old order of things is not yet abrogated. For the correct interpretation of the pericope it is important to emphasize its connection with the mention of traditions (11:2).—L.-M. D.

805. A. PETERS, "Pastoral Reflections on 1 Cor. 11, 17-34," *AfricEcclRev* 8 (3, '66) 223-226.

Marginal notes are presented on the passage which deals with the Eucharist, the very center of the Church's worship.

806. [1 Cor 12—14] R. H. GUNDRY, "'Ecstatic Utterance' (N.E.B.)?" *Journ TheolStud* 17 (2, '66) 299-307.

In 1 Cor 12—14 NEB "has 'ecstatic utterance' or a similar phrase using the word 'ecstatic' for what is commonly known as speaking in tongues." The translation reflects an almost universal view that at least in 1 Cor (if not in Acts) "speaking in tongues or ~~glossolalia~~ means 'the broken speech of persons in religious ecstasy'." Paul, however, does not "look upon or describe the phenomenon as 'ecstatic utterance', but as the miraculously given ability to speak a human language foreign to the speaker." This too is the view of Luke. The "apparent attempt" of Paul and Luke to distinguish speaking in tongues from "ecstatic utterance" should make us hesitate to compare Christian glossolalia with ecstatic utterance in Hellenistic religion of the day or with a possible prophetic ecstaticism in the Old Testament."—G. G. O'C.

807. [2 Cor 1:22] J. RIEGER, "Siegel und Angeld," *BibLeben* 7 (2, '66) 158-161.

The seal in this verse indicates the gift of the Spirit in baptism. The seal recalls the marks put upon slaves to show they were the property of their masters and under their protection. As a parallel to the idea of circumcision, the seal implied belonging to a covenant, here the New Covenant. Probably Paul also thought of Ezek 9:4 and the mark upon the forehead of those who were to be spared in the eschatological slaughter. The apostle speaks of the pledge of the Spirit. A pledge points to the future, the full price of which the pledge is only part, and this full price is inheritance, possession and redemption (cf. Eph 1:14). The final salvation is the complete development of what the Christian germinally possesses in baptism.—J. J. C.

808. H. ULONSKA, "Die Doxa des Mose. Zum Problem des Alten Testaments in 2. Kor. 3,1—16," *EvangTheol* 26 (7, '66) 378-388.

The reference to the glory of Moses in 2 Cor 3:7-18 must be seen within the framework of Paul's polemics against his opponents. It is not concerned with the problem of OT hermeneutics. Paul parallels the "worthiness" of his opponents, which is based on their letters of recommendation, with the glory of Moses in his ministry of death, which was dependent on things that were written, but which had a passing nature. He refers to the ministry of Moses as a type of that of his opponents.

Paul denies neither the "worthiness" of his opponents nor the glory of Moses. On the contrary, the reality of the latter is indispensable as the basis for his reasoning *a minore ad maius* to prove, not how much more, but how much rather the ministry of the Spirit which remained, was in glory.

Also the deceptive covering of the face of Moses, to conceal from Israel the transience of his glory, in which the attitude of Paul's opponents is typified, is contrasted against the openness of his own ministry. The reference to the uncovering of the face of Moses when he faced the Lord, whom the apostle understands to be Christ, is an admonition in which Paul invites even his opponents to join him in relying, not on letters of recommendation, but on the Spirit of the Lord.—H. W. B.

809. [2 Cor 8—9] L. SWAIN, "Saint Paul on Collections," *ClerRev* 51 (9, '66) 701-706.

The passage, a masterful appeal sermon, manifests Paul's incredible range of style and contains a whole theology of collections and Church finance.

1 Cor 11:3-16, cf. § 11-702r.

Galatians—Pastorals

810. J. T. SANDERS, "Paul's 'Autobiographical' Statements in Galatians 1—2," *JournBibLit* 85 (3, '66) 335-343.

Paul's autobiographical statements in Gal 1—2 have usually been accepted as reliable and historically preferable to material found in Acts. But the very fact that the correctness of the chronology implied in Gal 1—2 is necessary for the over-all argument should cause the interpreter to proceed with caution. In 1 Cor 15:1, 3, Paul argues that he did receive his gospel from men. In Gal 1:11 f. he asserts just the opposite. In light of 1 Cor 15:1, 3 and 1 Cor 11:23, it is extremely difficult to accept as historical fact Paul's contention that human beings played no part in his receiving of the tradition.

The problem must be resolved in terms of Paul's purpose in writing. In 1 Cor he is combating those who reject the tradition, whereas in Gal it is precisely the acceptance of tradition which is the problem. Thus, writing to the Galatians, Paul argues that his gospel is transmitted apart from tradition. He has it directly from the Lord. What is historical and relevant to both the Corinthians and Galatians is, not how Paul received the gospel, but his understanding of it as bringing both freedom and responsibility. Paul's "autobiographical" statements, then, are to be understood primarily as a means of implementing his arguments in these particular situations and are not to be taken as historical in any objective sense (cf. also 2 Cor 10—13, esp. 11:21b-33; Gal 1:20 and 2 Cor 11:31).

We must conclude that Paul occasionally forces certain events in his past life to support a theological position. The alternative Acts or Gal is thus not necessarily a meaningful one, for most likely Paul presents us with a historic rather than a historical account, i.e., he gives us an account that makes clear his life as a Christian in relation to the various churches. In each particular text we must ask: What is Paul really trying to accomplish in this situation?—R. A. B.

811. D. Y. HADIDIAN, "tous de euangelistas in EPH 4,11," *CathBibQuart* 28 (3, '66) 317-321.

The meaning of *euangelistēs* in Eph 4:11 is understood as the "office" of the preachers of the gospel. The three references in the NT where *euangelistēs* is used: Eph 4:11, Acts 21:8 and 2 Tim 4,5 have consistently been interpreted as "preachers of the gospel." The question is raised as to why the author of Eph inserted "the evangelists" in the traditional triad (1 Cor 12:28) and in between prophets and teachers. Is there an alternate meaning of the word *euangelistēs* in Eph 4:11? Could not they be the Evangelists who wrote the Gospels? This meaning finds support in W. M. De Wette's, *An Historico-Critical Introduction to the Canonical Books of the New Testament* (1858) and also in a passage in Eusebius (*Hist. Eccl.* 3, 37, 3).

The Gospels were, in their formative stages, used as a manual for catechists, to instruct believers and unbelievers. Such an interpretation presupposes or demands the existence of "evangelists" as gospel writers at an earlier date than is held by the majority of NT scholars. The meaning of *euangelistēs* in Eph 4:11 may be understood as the "office" of gospel writer and not "preachers of the gospel." "A late dating and un-Pauline authorship of the Epistle to the Ephesians is not a necessary corollary. The more important factor in leading us to this suggestion is a second look at the period during which 'the birth of the New Testament' occurred."—D. Y. H. (Author).

812. J. CAMBIER, "Le grand mystère concernant le Christ et son Église. Ephésiens 5,22-33 (suite et fin)," *Biblica* 47 (2, '66) 223-242. [Cf. § 11-376.]

The mystery and the teaching of the Epistle may be summed up thus. The mystery (Eph 5:22) is the saving love of the Father for all men revealed in the person and the saving action of Christ. This by his death has become the peace and salvation of all men called to be incorporated in his Body which is the Church. The following points are then discussed: the mention of Christ, the lordship of Christ over his Church, the Savior of his Body, the incorporation in the Church, a profound mystery. A final section on conjugal morality and the status of women in Christian marriage concludes the whole study.—P. P. S.

813. M. DHAINAUT, "Les abaissements volontaires du Christ. Philippiens 2, 6-11," *BibVieChrét* 71 ('66) 44-57.

An exegesis of the passage suggests that the pericope is not so much a dogmatic text as a prayer of the infant Church.

814. [Col 4:16] C. P. ANDERSON, "Who Wrote 'The Epistle from Laodicea'?" *JournBibLit* 85 (4, '66) 436-440.

Paul, who wrote one letter to all the churches of Galatia, would hardly have written two letters dealing with a similar situation to neighboring churches of Colossae and Laodicea. If Paul did not write the letter but wished it read at Colossae, it seems that it would come from one of his companions who under-

stood Paul's mind, who had close connections with Laodicea but was then unable to visit the city. Assuming that he was detained for some unknown reason, we may suppose that Epaphras, who meets all the other requirements, was the author of the letter to Laodicea.—J. J. C.

815. [Col 4:16] R. Y. EBIED, "A Triglot Volume of the Epistle to the Laodiceans, Psalm 151 and other Biblical Materials," *Biblica* 47 (2, '66) 243-254.

Although the apocryphal Epistle to the Laodiceans exists in a great number of Greek and Latin MSS, its Hebrew text is not easily accessible to scholars. A MS recently acquired by St. Andrews University Library contains the Epistle in Hebrew, Greek and Latin, and the Hebrew text is here printed.—P. P. S.

816. R. SCHIPPERS, "The pre-synoptic tradition in I Thessalonians ii:13-16," *NovTest* 8 (2-4, '66) 223-234.

Paul's use of data from the life of Jesus proceeds from the traditions he found in the primitive Church. The Pauline use of *paradosis* is most frequent in 1 and 2 Thes. His emphasis on the value of *paradosis* is found in his strict order to hold aloof from brethren who are not in accord with the tradition received from him. This tradition has two aspects: *typos* and *paraggelia*. He ranks his example along with his teaching and calls the community to imitate him in his whole life which comprises the living of the gospel.

This imitation involves in 1 Thes love shown in toil for and in the community, especially the labor necessary to support missionary activity. Paul sets the example, and the community is invited to follow. They should hear in faith and look to his example, putting into practice what they have learned. The presentation of traditional doctrine evokes the response of imitation in the hearers.

In 1 Thes 2:15 the same key words are used as in Mt 23:29-38: the ideas of killing the prophets, and the coming of God's vengeance. Paul also speaks of the death of Jesus in a manner unusual to him. The term *apokteinein* is a biblical concept referring back to 1 Kgs 19:10, 14. Paul immediately offers the concept of suffering with Jesus as a consequence of being a new creation living in Christ as a member of his Body. In the sufferings of the apostles the tradition is made visible to the Thessalonians, who are called to imitate Christ at a decisive moment in the completion of the drama of salvation-history, the outbreak of the wrath of God on evildoers.—H. B. B.

817. S. NAGY, "Hierarchia kościelna w ostatnim okresie życia św. Pawła (La hiérarchie ecclésiastique dans la dernière période de la vie de St. Paul)," *Rocznik Teologiczny* 13 (2, '66) 23-44.

The Pastorals give hitherto overlooked indications about the origins of the episcopate. In these Epistles, Timothy and Titus both appear as the earliest members of the monarchic episcopate. They were bishops who stood in close association with the apostles and shared with them in their various functions

but did not enjoy autonomous jurisdiction. They appear to have been hand-picked by the apostles themselves as future successors in the episcopate and were called *episcopoi*. The Epistle of Clement to the Corinthians (44, 1-2) substantiates this position. After the death of the respective apostles each of these associates assumed full apostolic authority.

On the other hand, the "hierarchy" on the local level was called by the generic term *presbyteroi* and included both *diakonoi* and *episkopoi* (contrary to P. Benoit and C. Spicq). Together, these shared in the administration of the local church; *episkopoi* looked after the liturgy, teaching and general administration; *diakonoi* assisted at the liturgy and looked after material cares. The monarchic episcopate did not evolve by force of circumstances out of the local situation; it was rather a natural development from the condition of the Church in the 60's, as reflected in the pastoral Epistles.—W. J. P.

Gal 5, cf. § 11-797; Eph 5:22-33, cf. § 11-701.

Hebrews

818. C. P. ANDERSON, "The Epistle to the Hebrews and the Pauline Letter Collection," *HarvTheolRev* 59 (4, '66) 429-438.

It is widely held that Heb circulated independently for a lengthy period before gaining admission to the canon, which came about only through the fiction of Pauline authorship. The evidence for the opinion is slight, and another explanation seems possible. At Alexandria, Heb apparently was early accepted as a Pauline writing. A careful reading of Clement and Origen shows they understood that Heb was reckoned among the Pauline letters, and they were concerned with justifying that arrangement. Further, the Egyptian codex P⁴⁶ places Heb immediately after Rom, strong evidence that the Pauline corpus known to Origen and Clement did contain Heb.

In the West during the second and third centuries Heb was considered not to be Pauline (Muratori Fragment, Irenaeus, Hippolytus, Gaius of Rome). 1 Clement, however, shows acquaintance with Rom, 1 Cor and Heb, which is totally unexpected in the usual view that Heb was a later addition to the Pauline corpus. Moreover, it is a priori very unlikely that Heb was later added to the Pauline corpus since Heb differs so much from Paul's writings. These arguments justify seeking an alternative to the common opinion. A suggested alternative is that Heb may have gained admittance to the canon through association with a Pauline letter or letters prior to the formation of the corpus as a whole.—J. J. C.

819. M. DE JONGE AND A. S. VAN DER WOUDE, "11Q Melchizedek and the New Testament," *NTStud* 12 (4, '66) 301-326.

The text and translation (somewhat different from that in the *editio princeps* in *Oudtestamentische Studiën* 14 [1965] 354-373) of the fragment and some remarks on the text are presented first. (1) 11Q Melch connects the expressions *hmbšr* and *hmšyh* in the context of Isa 52:7 interpreted in the light of Isa 61:1-2,

and in this respect there are parallels in Lk 4:18-30 and Acts 10:36-38. (2) The fragment's use of *'elōhîm* for Melchizedek and for angels supports the idea that in Jn 10:33-36 the "you are gods" of Ps 82:6 is understood of angels, although this interpretation of Jn 10 remains difficult. But the Qumran usage does provide a background for understanding the argument of Heb 1—2, which carefully avoids calling angels "gods." (3) Moreover, Heb 7:3 and other texts are also clarified by 11Q Melch in that they may best be understood on the supposition that the author took Melchizedek to be an (arch-)angel inferior to the Son of God.

An appendix discusses the figure of Melchizedek in the early Church, demonstrating that at least in some circles he was regarded as an angelic being.—G. W. M.

820. R. A. STEWART, "Creation and Matter in the Epistle to the Hebrews," *NTStud* 12 (3, '66) 284-293.

The article examines the metaphysical background implied in the Epistle, considered in relation to the teachings of Plato and Philo, and with some reference also to rabbinic sources. (1) A study is made of form and archetype, copy and "ektype" in Plato and Philo. (2) The question is then raised whether the Epistle conceives the world as single, dual or multiple. It is extremely unlikely that there was any serious or widespread belief in plural worlds in rabbinic circles—or indeed in Greek circles, save amongst a small and speculative minority. (3) The types of Hebrews superficially resemble the forms of Plato and the archetypes of Philo—but there is no real doctrine of matter in the pertinent passages. A Christianized humanism seems best to explain the mention of worlds in Heb 1:2 and 11:3. God created both worlds, the archetypal and the phenomenal alike, and ordained that the latter should have its roots in the former. (4) There seems little doubt that the *rēma* of Heb 1:3 and 11:3 refers to the role of the Second Person of the Trinity in the creative act, that this is parallel to Jn 1:1-4 and other passages, and that this is the Christian equivalent of the Jewish logos-creation doctrine in its sundry forms. (5) Philo held that the world was created but he seems not to have been clear on whether it will be everlasting. Orthodox Bible doctrine maintains that the world in which we dwell is both created and destined to final destruction.—J. J. C.

821. A. VANHOYE, "De sessione caelesti in epistola ad Hebraeos," *VerbDom* 44 (3, '66) 131-134.

The idea of Christ's "sitting" at God's right hand, which is prominent in Heb, is based on the Gospel tradition, particularly on Mt 22:41-46 and Mt 26:63-66. Both texts contain allusions to Ps 110:1.—J. F. Bl.

822. Y. YADIN, "A Note on Melchizedek and Qumran," *IsrExplJourn* 15 (3, '65) 152-154.

Some years ago the author tried to prove that the addressees of the Hebrews were a group holding many of the Qumran sect's beliefs. However, in this

hypothesis the prominence of Melchizedek remained unexplained. A recently discovered Qumran fragment, published in *Oudtestamentische Studien* 14 ('65) 354-373, shows the unique position of Melchizedek in the Qumran community. It is now clear that simply because Melchizedek had that unique position in the community, the author of Hebrews chose him deliberately to convey his perception of Jesus' unique role.—J. F. S.

823. H. LANGKAMMER, "‘Den er zum Erben von allem *eingesetzt* hat’ (Hebr 1, 2)," *BibZeit* 10 (2, '66) 273-280.

Heb 1:2 is the only NT text in which Christ appears as Son and heir. No other NT text speaks of the installation of Christ as heir. However, there are parallels in the OT. Gen 17:5 has a literary similarity with Heb 1:2. The investiture of Abraham as heir is considered in the light of salvation-history. God invests Abraham as heir, and thus the beginning of salvation-history is indicated. In Heb 1:2 the Son is invested as universal heir of all creatures, not merely of all nations as was Abraham. Thus in the Son we have the fulfillment of salvation-history. A detailed study of Heb 1:2 and OT parallels indicates that the author of the Epistle made use of an OT expression, sc. the investiture of an heir, in order to connect the beginning of salvation-history with its fulfillment in Christ. The Christological import of the Son’s establishment as heir (1:3) is then examined.—J. J. C.

824. A. VANHOYE, "De instauratione novae Dispositionis (Heb 9,15-23)," *VerbDom* 44 (3, '66) 113-130.

In early Israel a distinction was made between covenant sacrifices (which made or renewed union with God) and expiatory sacrifices (for the removal of sin); but the distinction no longer existed in the time of Christ. Heb regards the death of Christ both as a covenant sacrifice and as expiatory. It is the death of Christ which makes the New Covenant really new—it puts the relationship between man and God on a totally new footing. The word *diathēkē* means both "covenant" and "testament"; the Sinai-covenant was a testament in so far as it involved the use of blood and prefigured the death of Christ.—J. F. Bl.

825. ———, "Mundatio per sanguinem (Heb 9,22.23)," *VerbDom* 44 (4, '66) 177-191.

Comparison of Heb 9:22b ("Without the shedding of blood there is no forgiveness of sins") with texts such as Num 35:33 ("No expiation can be made for the land, for the blood that is shed in it, except by the blood of him who shed it") suggests that the necessity of the shedding of blood for forgiveness is not only ritual but also penal.

The heavenly tabernacle which requires purification by greater sacrifices (Heb 9:23) is the body of Christ. "His human nature was of a piece with sinful humanity (*erat solidaria cum humanitate peccatrice*) and therefore needed to be transformed, sanctified (cf. Jn 17:19), or made sacred (*sacrificanda erat*),

by a perfect sacrifice. It was destined for heaven, but without sacrifice it was not worthy of heaven. This seems to have been somewhat neglected by commentators; it is, however, absolutely fundamental.”—J. F. Bl.

Heb 3:13, cf. § 11-798.

Catholic Epistles—Apocalypse

826. J. W. THOMPSON, “‘Be Submissive to Your Masters’: A Study of I Peter 2:18-25,” *RestorQuart* 9 (2, '66) 66-78.

The Epistle’s emphasis on slavery contrasts with the lists (*Haustafeln*) given in Eph and Col and with those of pagan moralists in which slaves are not addressed. The extensive treatment of the duties of slaves in 1 Pet is part of his stressing of unmerited suffering, the suffering of Christ being a major theme of the letter. In Peter and Paul, the *Haustafel* receives a distinctively Christian motivation. The prevailing motif in Eph is the functioning of the organic Body of Christ. In Col readers are encouraged on the basis of incorporation into the cosmic Christ. In 1 Pet the readers are encouraged on the basis of the imitation of Christ.—J. J. C.

827. A. SISTI, “Testimonianza di virtù cristiane (1. Piet. 3,8-15),” *BibOriente* 8 (3, '66) 117-126.

A brief exegesis of the passage brings out its homiletic value.

828r. W. J. DALTON, S.J., *Christ’s Proclamation to the Spirits. A Study of 1 Peter 3:18—4:6* [cf. *NTA* 10, p. 141].

(M. C. Perry, *JournTheolStud* 17 [2, '66] 456-458):—Description of contents. Praised. Reservations. D’s “most thorough examination of text and context” makes it appear that “it is the other interpreters rather than himself who have been guilty of attempting a *tour de force*.”

829. C. H. TALBERT, “II Peter and the Delay of the Parousia,” *VigChrist* 20 (3, '66) 137-145.

The Epistle is almost universally regarded as evidence for the thesis that the early Church was seriously disturbed by the delay of the parousia. This article argues that such was not the case. In form, 2 Pet is a farewell speech whose catchwords, “remind” and “understand,” give the clue to its meaning. It aims to foretell the emergence of error after the death of the apostle (“understand”) and to appeal to apostolic authority as a defense against heresy (“remind”). Following Käsemann, the heretics encountered in 2 Pet are understood as Gnostics who advocate, among other things, a realized eschatology and a salvation entirely present. For this reason they rejected the orthodox doctrine of a future parousia-judgment, arguing that it was contrary to the stability of the universe. When the problem of eschatology in 2 Pet is examined in relation to the problem of heresy, it becomes clear that the only ones who consider the

delay of the parousia a problem are the heretics who advocate a realized-spiritualized eschatology. Such people would be disturbed by any hope of a future parousia. It seems that their question about the delay of the parousia, just as their appeal to the stability of the universe, is but an argument used to justify a position held on other grounds. These persons justified their realized eschatology and its libertine consequences with the arguments of the delay of the parousia and the stability of the universe. Such a rationalization by Gnostics of their behavior is found outside of 2 Pet probably in *1 Clement* and with certainty in the Polycarp's *Epistle to the Philippians*.—C. H. T. (Author).

830. D. VON ALLMEN, "L'apocalyptique juive et le retard de la parousie en II Pierre 3:1-13," *RevThéolPhil* 99 (4, '66) 255-274.

2 Pet 3:1-13 is a composite of diverse traditional elements which for the most part come from Jewish apocalyptic (vv. 5b-7; 8b; 10b-12), but also from Christian sources (vv. 1-3 enlarge Jude 17, 18, 10a, 13). The only passage where the author expresses himself freely (v. 9; cf. also vv. 5a and 8a which introduce traditional elements) indicates that these traditions were used to combat an extreme Hellenization of the gospel to which belongs the thesis of the indestructibility of the universe (v. 4). The heretics' mention of the delay of the parousia is but a corollary which serves to justify their negation of any eschatological hope. In contrast, the author appeals to Jewish apocalyptic to affirm the sovereignty of God and the eschatological expectation of the world's final demise (vv. 5-7).

This cosmology provides the basis for the possibility of a parousia whose delay is then explained (vv. 8 f.), and whose imminence is interpreted in the framework of the Jewish apocalyptic scheme of time. The author's present is considered the time of fulfillment in which the parousia is expected as an autonomous event of the end time. The past is distinguished as the time of promise to which belong not only the prophets but also the apostles and Jesus (vv. 2, 3). Jesus' epiphany is thereby stripped of its eschatological character, and the author's eschatology is deprived of the Christocentricity which characterized the eschatology of primitive Christianity (e.g., 1 Cor 15). The problem of the delay of the parousia, therefore, is a predominant factor in the adoption of the form and content of Jewish apocalyptic, which becomes an indispensable element in the expression of the author's faith in the imminence of the eschatological drama. Not only does the author return to Jewish concepts of time, the universe and God, but he also Judaizes the understanding of Christian doctrine as Torah. It is now "the commandment of the Lord" (v. 2).—H. E. E.

831r. G. B. CAIRD, *A Commentary on the Revelation of St. John the Divine* [cf. *NTA* 11, p. 277].

(W. Neil, "The Backside of the Wall," *ExpTimes* 78 [3, '66] 77-78):—Description of contents. The treatment is "not only convincing but exhilarating," and from C's handling of the matter there emerges "a kaleidoscopic series of images which are breath-taking and overpowering."

(J. P. M. Sweet, *Theology* 59 [557, '66] 512-513):—C, a brilliant guide for Rev's myth and symbol, assumes we have what John wrote and that John was competent, creative and Christian. The book has two main contentions. The first, for which he seems to make his case, is that "what must happen shortly" refers not to the parousia but to a historical crisis caused by Domitian's claim of divine honors. The second contention, a questionable one, is that far from being vindictive, Rev is dominated by Christian love.—J. J. C.

833. S. MACL. GILMOUR, "The Use and Abuse of the Book of Revelation," *And NewtQuart* 7 (1, '66) 15-28.

Rev was written during the reign of Domitian to encourage the Christians in their resistance to the emperor worship. John of Patmos expected the return of Christ and the inauguration of the millennium within a matter of weeks or months. When these expectations were disappointed, readers of the book related its predictions to contemporary situations—a process which can be traced from the Montanist movement to the newest millennial sect.—J. J. C.

834. A. C. ISBELL, "The Dating of Revelation," *RestorQuart* 9 (2, '66) 107-117.

Two recent commentaries hold that Rev was composed during the Neronian persecution *ca. A.D. 64* (F. E. Wallace, Jr., *The Book of Revelation*, 1966; U. R. Beeson, *The Revelation. A Guide to the Revelation for Students of the Bible*, 1964). No really cogent argument, however, is presented for this early date. Rather, a later date, under Domitian *ca. 95/96*, is favored by external and internal evidence, e.g., the condition of the churches, the persecution indicated in the Asian Province, the mention of the Lord's Day and the heresy involved.—J. J. C.

835. W. KLASSEN, "Vengeance in the Apocalypse of John," *CathBibQuart* 28 (3, '66) 300-311.

The uneasiness of interpreters in the presence of the vengeance theme in the NT has led them to (1) ignore it, (2) psychologize it or (3) attribute it to remnants of Jewish thinking. The present article deals with the prayers for vindication in Apoc and attempts to demonstrate that the progress of thought in the book moves toward the fulfillment of these prayers. By comparing Apoc with similar Jewish writings it becomes clear that there are significant differences in outlook. In Apoc there is little evidence that the Church anticipates spending eternity enjoying the suffering of the wicked, and the writer seems more interested in giving expression to his conviction that eventually the cause of God will triumph over all those who oppose him. In addition there is no direct evidence that Apoc pictures the followers of the Lamb as engaging in direct armed conflict in history; the key to their victory seems to lie in the ability to pattern their response after the response which Jesus himself gave. The article suggests that Apoc does not deviate from the rest of the NT either

in its teaching on vengeance or in its fundamental transmutation of the Messianic War. Without fitting either into a traditional pacifist or militarist point of view, Apoc takes both history and the wrath of God seriously and invites its readers to see the violence of history as occasions for repentance. The literary device that holds Apoc together is, not a series of curses against the enemies of the Church of Christ, but rather a series of seven blessings.—W. K. (Author).

836. R. L. THOMAS, "John's Apocalyptic Outline," *BibSac* 123 (492, '66) 334-341.

The book is best divided into three parts: (1) the vision of the glorified Christ, especially 1:11-18 (the past); (2) the present condition of the Church shown in Apoc 2—3; and (3) a revelation of the future (Apoc 4—22).

837. S. BROWN, "'The Hour of Trial' (Rev 3:10)," *JournBibLit* 85 (3, '66) 308-314.

The church in Philadelphia is promised deliverance from *peirasmos* ("trial"). Elsewhere in the NT, this term always refers to the testing of believers, not to the punishment of unbelievers. Here, however, it is something that is to test (*peirasai*) "the inhabitants of the earth" (i.e., the enemies of the Christian community; see Rev 6:10; 8:13; 11:10; 13:8, 14; 17:8).

A key to this exceptional usage is found in Dan 12, which speaks of a "time of trouble (*thlipsis*), such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book" (12:1). This statement corresponds closely to Rev 3:10. Those whose names are written in the book are the opposite of "the inhabitants of the earth" (cf. Rev 13:8; 17:8). Dan 12:10a LXX describes the future affliction as a time when "many are tested (*peirasthōsi*) and sanctified and sinners sin." This suggests that *peirasmos* in Rev 3:10 has a double effect: it tests and purifies the Christians, while to the Church's enemies it comes as an irrevocable divine punishment for their sins (cf. also Zeph 1:7-18). Thus the Church is not left completely untouched by the *peirasmos* but is brought safely through it (note the uses of "keep from" in Rev 3:10 and Jn 17:15).

This eschatological trial cannot be limited either to the plagues of Rev 9 and 16 or to the Church's conflict with the Beast in Rev 13. It refers generally to all the tribulations that precede the Lord's return. Nor can the promise of deliverance be limited to the Philadelphian church; like the other promises in the seven letters, it belongs to all true Christians.—J. R. M.

838. [Apoc 20—22] J. F. WALVOORD, "The Millennial Kingdom and the Eternal State," *BibSac* 123 (492, '66) 291-300.

A millennial kingdom with Christ as head will be established on earth to be followed by the general judgment which will inaugurate the eternal state of the new heavens and the new earth.

James cf. § 11-783r—784r; 1-3 Jn, cf. § 11-747.

BIBLICAL THEOLOGY

839. P. GRECH, "Background Studies in New Testament Theology," *DubRev* 240 (509, '66) 247-260.

A review of the contemporary situation of NT theology, especially as regards the background sciences or auxiliary subjects of the biblical theologian.

840. *C. F. H. HENRY, "Cross-Currents in Contemporary Theology," *Jesus of Nazareth: Saviour and Lord*, 1-22.

841. E. JACOB, "Possibilités et limites d'une Théologie biblique," *RevHistPhil Rel* 46 (2, '66) 116-130.

All theology is biblical; but there is a strict biblical theology distinguished from dogmatic theology because it considers Scripture primarily as a history of revelation, whereas dogmatic theology interprets Scripture as a canon leading to a profession of faith.

Some consider the anthropomorphical images of God as embarrassment; indeed, for them God himself is only a symbol of man's self-comprehension, his recognition that life is both a gift and a duty. But the Bible progressively transcends transcendence to perfect anthropomorphism in the Incarnation. The Incarnation of the Word of God is anticipated both by the choice of a particular place for the Temple, and by the prophets, considered as incarnations of the word of God, discovering salvation-history in all history.

Because of its historical nature, biblical theology is more an ideal intention than a fully realized system. Tasks which are particularly pertinent are the theological study, not merely of words, but of formulas and of sentences; examination of the life of the word in a people which is the formative element of the canon; and a truly ecumenical study of Scripture which refuses to read it in the light of confessional particularism but places us within the biblical tradition of a people being led from servitude toward the kingdom of God.—R. B. C.

842r. *Theological Dictionary of the New Testament*, Vols. I, II [cf. *NTA* 8, p. 461; 10, p. 133; § 9-733r].

(J. F. A. Sawyer, *ScotJournTheol* 19 [3, '66] 354-359):—Praised. Reservations. Several linguistic and methodological questions are re-examined in the review. Most of the articles are concept-studies in disguise, and each article is liable to overlook a large number of relevant contexts by the very way in which the study has been carried out. *TWNT* lacks a method for locating all the relevant material.—J. J. C.

Hermeneutical Theology, cf. § 11-569—570; Exegesis and Theology, cf. § 11-553; Bultmann's Theology, cf. § 11-579.

843. P. BRAND, "Notes sur le problème de l'accès de la femme au ministère pastoral," *VerbCaro* 20 (78, '66) 47-66.

A study of the nature and function of woman and the examination of the biblical texts dealing with the nature and function of the pastoral ministry demonstrate that women should not be admitted to the ministry, i.e., to preach and to administer the sacraments, but that they should share in the pastoral work such as is done by deaconesses.

844. C. G. EXTREMEÑO, "Eclesiología e Historia de la Salvación," *Studium*, 6 (2, '66) 221-246.

The Church of Christ has been defined by Vatican II as "the sacrament and universal instrument of salvation." It is less proper, then, to begin the theological tractate "De Ecclesia" when Christ founded his Church. We should ascend to the very bosom of the Trinity in order to uncover there, not only God's loving design in his creation of man, but also his plan of salvation with regard to the entire universe. The various stages of the Church—preparation, establishment, consummation—are explicitly stated in the Dogmatic Constitution of Vatican II.—J. C.

845. G. GIAVINI, "Appunti sul culto e sul sacerdozio del popolo di Dio alla luce della Bibbia," *ScuolCatt* 94 (3, '66) 171-186.

The source, motivation and norms for the worship, liturgy and priesthood of the people of God are examined in the OT and the NT.

846. F. HAHN, *Mission in the New Testament* [cf. *NTA* 10, p. 291; § 9-760r].

(L. C. Crockett, *JournRel* 46 [3, '66] 399-400):—Summary. The central thesis is that Jesus' words gave rise to three views of mission after the resurrection—that of Peter, that of James and that of the Hellenists. "To many, the tradition-historical method on which this thesis rests will seem unnecessarily tortuous and its results tenuous. Another important presupposition is the distinction made between eschatology ('present and future inextricably bound together' [p. 34]) and apocalyptic ('eschatological events arranged with the help of a temporal pattern and fitted into a Now and Then' [p. 57]), with the latter clearly inferior to the former. One suspects this distinction to be the creation of the modern theological mind because eschatology, as defined, is more amenable to existentialist interpretation (see p. 168)."

847. P. SANSEGUNDO, "La Eclesiología a la Luz de la Historia de la Salvación," *Studium*, 6 (2, '66) 247-256.

The Church is a mystery of convocation, i.e., of the people called by God. In the LXX the Greek term *ekklēsia* obtained a religious meaning and designated the community of those called by God to freedom from sin in Christ. This con-

vocation or salvific design of God is universal and began before Christ founded his Church. It is necessary, then, to place the Church of Christ in the perspective of this salvation-history. At least five stages or periods can be distinguished in salvation-history. An ecclesiology presented in the light of this history would offer many advantages: it would be more biblical and would acquire a deeper historical and theological significance.—J. C.

Church, cf. §§ 11-559; 11-572; 11-644; 11-660r; 11-817.

Justification—Salvation

848. J. S. BEZZANT, "The Doctrine of Salvation Restated," *ModChurch* 10 (1, '66) 28-37.

The doctrine of salvation is studied in the biblical texts, particularly in the Gospels and Paul, is purified of remnants of beliefs prevailing in ancient times and is then presented in a manner acceptable to reason and to scientific knowledge.

849r. O. CULLMAN, *Heil als Geschichte. Heilsgeschichtliche Existenz im Neuen Testament* [cf. *NTA* 10, p. 128; § 11-470r].

(M. Carrez, "Du Salut comme histoire. Oscar Cullmann aujourd'hui," *Étud ThéolRel* 41 [2, '66] 119-130):—Summary. The book's importance for hermeneutics is emphasized. However, it fails to develop adequately the tension between salvation-history and profane history. A French edition will soon appear.—L. G.

850r. ———, *Idem*.

(J. Lambrecht, "Cullmann over Heilsgeschichte" [Cullmann on the History of Salvation], *Bijdragen* 27 [4, '66] 531-546):—Extensive summary of contents. The volume is important because of its strongly articulated theology, a delicately balanced synthesis of C's thought grouped about the categories of salvation-history and eschatology. In C's presentation of salvation-history, the intense experience of the "now" (the fulfilled promises) has helped to avoid the crisis which could have been produced by the delay of the parousia. This and similar insights are of special value. Some reservations are made regarding exegetical analysis.—J. L. (Author).

851. N. A. DAHL, "Rettferdiggjørelselslaerens sosiologiske funksjon og konsekvenser" [The Social Function and Consequences of the Doctrine of Justification], *NorskTeolTid* 65 (4, '66) 284-310.

Qumran parallels to the NT doctrine of justification show that the concept of God's righteousness as salvific was current in Judaism. A careful study of the Pauline letters also shows that Paul has, in his own doctrine of justification, utilized a terminology which was already in use in the pre-Pauline congregations. In the early Church, justification is tied to Jesus' death and resurrection and to baptism in Jesus' name. This doctrine is different from the Qumran concept of God's righteousness; in Qumran, God's salvific righteousness was an object of

hope and trust, and one never encounters the idea that one has already been "justified." In the Christian community, justification has practical consequences in the life of the community.

Paul's special teaching on justification, which he sets forth in contexts dealing with anti-Judaistic polemic, is characterized by the exclusive emphasis on "faith" apart from the "works" of the Law. Paul bases this teaching on an exegesis of certain OT key texts, e.g., Ps 143:2 (LXX 142:2); Hab 2:4; Gen 15:6; Ps 32:1 f. For Paul, justification is exclusive (faith, not works), but universal (no distinction between Jews and Gentiles). This doctrine has practical consequences: the breaking down of barriers between Jews and Gentiles in the Christian community. The Antioch episode (Gal 2:11 ff.) is an example of its practical application.

The primary social implication of the doctrine of justification is, therefore, unity among believers which is symbolized by "table fellowship." The implications for the praxis of the Church today and for the Christian life are clear.—B. A. P.

852. J. MURRAY, "The Reconciliation," *WestTheolJourn* 29 (1, '66) 1-23.

The term "reconciliation" is both active and passive, designating an act and the relationship established by the act. Reconciliation is cosmic in scope; non-rational creation, animate and inanimate, will be included. Reconciliation extends to good angelic beings in that they will be released from the necessity of a ministry to men that is conditioned by sin and evil. To the evil spirits, reconciliation means conquest, subjection and unconditional surrender. No support is found for the restitution of fallen angels.

God is the subject, the author and the actor in reconciliation; Christ is the mediator. In 2 Cor 5:18-19, God is also the reconciling agent. V. 19 means that God was reconciling the world to himself in Christ. "The world" here refers to mankind, not to the cosmos; and reconciliation is an objective act which is coextensive with the subjective bestowal, i.e., with reconciliation as a status established.—G. E. L.

Poverty—Obedience

853. D. A. CARRARO, "La Enseñanza Bíblica sobre la Pobreza," *RevistBib* 28 (2, '66) 73-78.

Poverty is a fundamental theme in the NT for the spirit of poverty is the source of all riches. In this matter, Moses (Num 12:3) and Christ (2 Cor 8:9) are the ideals. In the name of true poverty misery should be relieved (Deut 15:11; Zeph 3:12; 2:3). The poor man seeks justice. He knows his weakness and is aware that God is his heritage (Jer 15:20). In every poor man we must see a sacrament of Christ's presence, for he abandoned his divine privileges and became obedient unto death (Phil 2:6-8) and became poor that we might become rich (2 Cor 8:9). Poverty is not just one more virtue among many others. It is the foundation of the whole Christian existence, making operative in us that love without which nothing has any value.—H. M.

854. J. DUVALLET, "Propos sur la pauvreté," *ÉtudFranc* 16 (38, '66) 136-150.

In order to cope with the needs of today one must experience poverty in daily life and understand the poverty in the life and teaching of Jesus.

855. P. F. H., "Los dos planos del Nuevo Testamento y la pobreza," *RevistBib* 28 (2, '66) 100-101.

In regard to poverty as to other points we must consider in the NT two planes of thought: the actual words and deeds of Jesus and the authentic interpretation which the later Church gave to them.

856. F. WULF, "Der biblische Sinn des 'Rates' des Gehorsams," *GeistLeb* 39 (4, '66) 248-251.

The true meaning of the "counsel" of obedience is to be found in the study of Christ's life and teaching.

Varia

857. W. DUMON, "Vragen rond de betekenis van de H. Schrift voor de moraal" [Questions about the Significance of Sacred Scripture for Ethics], *Coll BrugGand* 12 (2, '66) 189-205.

In present discussions about ethics the biblical argument seems not to receive its proper value, partly because Catholic people are not used to it, mainly because Scripture, like any authority, suffers from suspicion. The following points should be considered: (1) Simplistic ardor for the evangelical way of life cannot impress modern sophisticated man who wishes serious reflection about today's problems. (2) History shows that the Church had to give up views on moral issues which seemed to be irrefutable because of biblical arguments. (3) The biblical argument must be based on careful exegesis in order to make sure that Scripture speaks for all times, not for a particular situation. (4) The Bible itself indicates that ethics are liable to evolution. (5) Modern man is aware of the predominant impact of the always unique situation on moral decisions. Nowadays the meaning of Scripture in ethics seems to be that it reveals to man who he is and thus gives shape to his moral decisions.—W. B.

858. J. W. F. GOSLING, "Sins and Wickedness," *ChurchQuartRev* 167 (365, '66) 441-452.

In Christian teaching on sin there are the individual sins, and there is the consciousness of wickedness, and what enables us to walk in the newness of life is the forgiveness of sins and the deliverance from wickedness. "The deliverance takes the form of the Holy Spirit convicting us of sin, the bringing of 'wickedness' to consciousness, transforming our 'wickedness' into 'sins'."

859. *R. L. HARRIS, "The Last Days in the Bible and Qumran," *Jesus of Nazareth: Saviour and Lord*, 71-85.

860r. K. KREMER, "'Gott ist anders.' Eine Begegnung mit der gleichnamigen Schrift von J. A. T. Robinson," *TrierTheolZeit* 75 (4, '66) 193-210; (5, '66) 257-274. [Cf. § 9-761r.]

The basic concept of Robinson's *Honest to God* is presented and then critically evaluated.

861. *J. P. MARTIN, "Faith as Historical Understanding," *Jesus of Nazareth: Saviour and Lord*, 175-198.

862. T. McDERMOTT, "The Devil and his Angels," *New Blackfriars* 48 (557, '66) 16-25.

Rather than teaching the existence of special creatures called "angels," the Bible uses the "concept of angels to teach the transcendent majesty of God, judging and governing man through his word." Similarly in the Bible, Satan represents God's hostility to man, the wrath of God with sinful man. In the NT the angels are subject to the Son of Man, and this subjection teaches us to see God's transcendent majesty no longer in his awesome apartness, but in the infinity of that generous love which he has made known to us in Jesus.—J. J. C.

863. *J. W. MONTGOMERY, "Toward a Christian Philosophy of History," *Jesus of Nazareth: Saviour and Lord*, 225-240.

864. W. Myss, "Delos und Patmos. Die Geburt der Kunst aus dem Dialog mit dem Tode," *ErbeAuf* 42 (4, '66) 281-290.

The art of any group is closely linked with its attitude toward death, a principle that can be illustrated by comparing as representatives of paganism and Christianity the island of Delos, a famous pagan sanctuary and favored burial place, and Patmos, the site of John's exile. The burial inscriptions of the former stand in sharp contrast to the hope manifest in the Apoc and in Christian art.—J. J. C.

865. *P. NEUENZEIT, "Biblische Zeitvorstellungen," *Geschichtlichkeit und Offenbarungswahrheit*, 37-65 [cf. *NTA* 11, p. 141].

866. P. PAS, "Het sacrament voor de zieken" [The Anointing of the Sick], *CollMech* 51 (4, '66) 382-394.

In this pastoral-theological study, extreme unction is explained as an encounter of the Lord with the sick person. By this encounter the person's illness becomes a mission to the Church and to mankind.—W. B.

867. H. REISSNER, "Der Fortschrittsgedanke im Lichte des Neuen Testaments," *ErbeAuf* 42 (4, '66) 302-311.

As a norm for judging certain recent movements in the Roman Catholic Church, an appeal is made to the NT which indicates that true progress is

advance in the way of truth and goodness and therefore includes both adopting what is good in the new and retaining what is good in the old.

868. J. SCHREINER, "Geburt und Tod in biblischer Sicht," *BibLeben* 7 (2, '66) 127-150.

Birth and death, physical and spiritual, are studied from the earliest books of the OT to the latest NT writings. A notable distance separates the OT mentality from the thought of John who can say that we are born of God. This spiritual rebirth, and not the physical birth of man, is the theme of the NT. Despite a few texts (Gen 5:24; Ps 73:23-26) death was considered by the Israelite as something dreadful, as a separation from God. However, with the resurrection of Christ death was definitively conquered, and this triumph is celebrated in the pages of Paul and John. According to the NT, the parousia will bring even for man's body deliverance from the power of death.—J. J. C.

869. P. SPADAFORA, "La S. Scrittura nella Enciclica 'Mysterium Fidei,'" *Divinitas* 10 (2, '66) 349-361.

The scriptural texts used in Paul VI's encyclical on the Eucharist aptly bring out the three essential points of Eucharistic doctrine—sacrifice, sacrificial banquet and real presence.

870. W. C. VAN UNNIK, "Exegese en Preek" [Exegesis and Sermon]—I, II, *HomBib* 25 (5, '66) 102-105; (6, '66) 126-129.

In three lectures given before the microphone of the Netherlands Christian Radio Association, attention is called to the importance and limitations of hermeneutics and historical exegesis as background for preaching the word of revelation.

871. H. U. von BALTHASAR, "Geist, Liebe, Betrachtung," *GeistLeb* 39 (4, '66) 241-248.

The article develops the connection between Spirit, love and meditation which pertains to the essence of the NT concept of revelation.

Charity, cf. § 11-782; Conversion, cf. §§ 11-688; 11-788; Eschatology, cf. §§ 11-571; 11-645; 11-689; 11-884; Faith, cf. §§ 11-550; 11-686; 11-757; 11-862; *Gemeindetheologie*, cf. § 11-630; History, cf. §§ 11-564; 11-575; 11-659; 11-752; Mary, cf. § 11-632; Parousia, cf. §§ 11-829—830; Poverty, cf. § 11-669; Redemption, cf. § 11-673; Reward, cf. § 11-643; Righteousness, cf. § 11-786r.

THE WORLD OF THE NEW TESTAMENT

Early Church

872. D. E. AUNE, "Justin Martyr's Use of the Old Testament," *BullEvang TheolSoc* 9 (4, '66) 179-197.

Several factors affected Justin's exegesis: the received tradition, his view of the OT, the influence of Judaism, Philo and Hellenism, and Christianity. Next,

his exegetical method is studied from various angles; his own conception of his method, verbal interpretation, figurative interpretation, interpretative alteration. Lastly, the article considers Justin's exegetical themes: the temporal and the eternal, Jesus the Messiah.

It is evident that the further Justin departs from the NT exegetical tradition, the closer he comes to allegory. Unfortunately, he is rarely content with taking over the valid NT teachings about the OT but adds to, and almost invariably detracts from, those teachings. However, in the midst of some bizarre interpretations of the OT, Justin still maintains a core of exegetical tradition which can be traced back to the NT.—J. J. C.

873. E. DINKLER, "Die Petrus-Rom-Frage," *TheolRund* 31 (3, '66) 232-253.
[Cf. § 6-557.]

This article evaluates recent studies on the tradition of Peter's martyrdom at Rome and burial on the Vatican Hill. A critical account is all the more urgent in the light of misleading reports in the German press that the relics of St. Peter, hidden by Monsignor L. Kaas, had been rediscovered by M. Guarducci. Two significant works are first mentioned. A. A. De Marco's *The Tomb of St. Peter* (1964) is an annotated bibliography (870 titles) on the question of Peter's stay in Rome. Although his listing is good, the critical evaluations are occasionally biased, sometimes misleading. A. Prandi's *La Tomba di S. Pietro nei pellegrinaggi dell'età medievale* (1963) is an important study of the second phase of the Vatican excavations (1953-57). New archaeological facts are listed, together with his conclusion that a clearly defined and definable tomb, datable to the period of St. Peter's martyrdom, cannot be documented.

M. Guarducci's highly publicized work, *Le Reliquie di Pietro sotto la Confessione della Basilica Vaticana* (1965), maintains that not only the tomb but also the bones of Peter have been discovered. In uncritical fashion she expresses subjective presuppositions and treats them as conclusive proofs. In point of fact, up to now, the first archaeologically established proof of the Peter-tradition in Rome dates from the Celerinus graffito in the Triclia under San Sebastiano on the Via Appia (A.D. 260). Chronological certainty for Peter at the Vatican begins with the literary evidence of Gaius (ca. A.D. 200). Clear archaeological evidence, however, goes back only to the building of the Petrine basilica under Constantine. We must conclude that the oldest clear witness for a Peter-cult appears in the catacombs, whereas all the Vatican excavations remain ambiguous. Up to now they have not brought to light any clear proof for the pre-Constantine history of the Peter-tradition in Rome. However, the consensus even of non-Catholic scholars holds that no conclusive arguments can be adduced against the martyrdom of Peter and Paul in Rome; the tradition assured since Clement of Rome need not be doubted.—M. A. F.

874. *D. GEORGI, "Formen religiöser Propaganda," *Kontexte*, Band 3, 105-110.

875r. E. HENNECKE, *New Testament Apocrypha*, Vol. II: *Writings Related to the Apostles; Apocalypses and Related Subjects* [cf. NTA 10, p. 433].

(N. Turner, "New Testament Apocrypha," *Exptimes* 77 [11, 66] 333-334): —The translation appears with welcome speed a few months after the German original, and most of the literature in English is faithfully listed. "This is a magnificent work of interpretative scholarship, and the Englishing does nothing to mar our delight."

876. J. C. MARSH-EDWARDS, "Our Debt to the Apocryphal Infancy Gospels," *IrEcclRec* 105 (6, '66) 365-371.

"The Church never officially condemned those parts of the nonheretical pseudo-gospels which she deemed insufficiently substantiated for formal acceptance. Realizing, in the words of St. Augustine, the usefulness of 'well-meant falsehoods in the praise of God, designed to inflame love of Him in men comparatively hard of heart,' she permitted their use 'as an incentive to devotion, provided the truth of the stories be not rashly asserted'."

877. W. H. SHEA, "The Sabbath in the Epistle of Barnabas," *AndUnivSem Stud* 4 (2, '66) 149-175.

Barnabas "contains the earliest definite statement on the teaching and use of Sabbath and Sunday" in post-NT Christian literature. The anti-Sabbatarian chap. 15 must be seen against the anti-Judaism of the whole epistle. *Barnabas* is not antinomian. The epistle shows that six tenets of the Jewish faith are fulfilled in Christianity; a seventh, the Sabbath, will be fulfilled in the future, the seventh millennium. Influenced by Jewish apocalyptic writing, *Barnabas* allegorizes the six days of creation as 1,000 years each, the Sabbath is another millennium "when his Son shall come"; the eighth day begins another world. The Christian acceptance of the millennium system, first found in *Barnabas*, is followed by "at least a dozen" other early Christian writers in a modified form.

Barnabas is probably a premillennialist because he differentiates between the seventh and eighth days. In this way he is able to put the Sabbath in the future: he does this partly by his allegorical interpretation of the days of creation, partly by transposing the original verb forms of LXX (cf. p. 169 n. 62) and partly through faulty exegesis of Ps 90 (89):4. *Barnabas* also thinks that Christians are not able to hallow the Sabbath because they themselves are not hallowed yet. S lists four reasons for voiding the Sabbath which *Barnabas* did not mention.

Barnabas does not call the eighth day Sunday and does not give clear indications that Sunday must be observed like the Jewish Sabbath. S lists five reasons for the use of Sunday which *Barnabas* did not mention. *Barnabas'* chief aim was anti-Sabbatarianism, not observance of Sunday. S concludes by quoting Socrates and Sozomen who aver that Rome and Alexandria did not follow the tradition of the other churches who celebrated the Eucharist on the Sabbath.—J. M. F.

878. *M. A. SMITH, "Did Justin know the Didache?" *Studia Patristica*, Vol. VII, 287-290.

Judaism

879r. G. BAUM, *Les juifs et l'Évangile* [cf. *NTA* 10, p. 288; §§ 9-415r; 7-354r].

(L. Dequeker, "L'Église et les Juifs. A propos de l'ouvrage de Grégory Baum, *Les Juifs et l'Évangile*," *CollMech* 51 [4, '66] 395-408):—A summary presentation of B's work.

880. *F. F. BRUCE, "Josephus and Daniel," *Annual of the Swedish Theological Institute*, Vol. IV, 148-162.

881. W. E. FILMER, "The Chronology of the Reign of Herod the Great," *Journ TheolStud* 17 (2, '66) 283-298.

"Josephus provides a great deal of chronological material regarding the reign of Herod, but owing partly to errors and partly to ambiguities, it is possible to correlate all the data with two quite different chronologies. Some of the evidences that have been regarded as conclusively in favour of 4 B.C. as the date of Herod's death, such as the lunar eclipse, are seen to be entirely neutral. There are, of course, weaknesses on both sides, but it is submitted that Schürer's dates for the accession of Herod in 40 or 37 B.C. cannot be upheld, and since it is impossible to accept parts of both chronologies, the whole of his chronology must be rejected. If, as seems likely, Herod's accession was one year later, this would lead to the conclusion that he died in January, 1 B.C."

882r. E. R. GOODENOUGH, *Jewish Symbols in the Greco-Roman Period. IX—XI. Symbolism in the Dura Synagogue* [cf. § 9-1164r].

(J. Jeremias, *TheolLitZeit* 91 [6, '66] 429-431):—Summary. The colored reproductions of the Dura synagogue paintings and G's descriptions of them prove unsatisfactory. However, his chief contribution is the interpretation of what is portrayed. He argues—but not convincingly—that all the scenes express the idea of immortality, the being one with the heavenly world. It is noteworthy that the synagogue pictures throw light on 1 Cor 11:2-16. With few exceptions the men are represented as bareheaded, while the women have a covering over their hair but their faces are unveiled.—J. J. C.

883. *R. M. GRANT, "The Book of Wisdom at Alexandria. Reflections on the History of the Canon and Theology," *Studia Patristica*, Vol. VII, 462-472.

884. K. HRUBY, "L'influence des apocalypses sur l'eschatologie judéo-chrétienne," *OrSyr* 11 (3, '66) 291-320.

The article traces the development of eschatological ideas from the prophets to apocalyptic writers and finally to rabbinic Judaism and Christianity. While neither the prophets nor the apocalyptic writers present a single, unified system,

they do represent definite trends of thought. OT eschatology shows a primary interest in the nation of Israel, and the prophets look for a "golden age" ruled by one of David's descendants. Some of them also looked for a resurrection of Israel's dead.

The end of prophecy, and disappointment with the course of history, led apocalyptic writers to a pessimistic view of the world. They saw the present world in dualistic terms, with the forces of evil presently in command; the future kingdom would have to result from God's miraculous intervention. The Messiah of the prophets becomes an eschatological savior whose reign is not itself the end of history, but which will usher in the end. Apocalypticists emphasized cosmic speculation and looked for a resurrection (and judgment) of all men.

Apocalyptic hopes sustained the faith of many Jews during troubled times, and the rabbis reflect many of the primary notions of the apocalyptic writers. But rabbinic emphasis upon providing guidance for living in this world—with (to some extent) a reaction against Christian apocalypticism—led them to reject much of apocalyptic speculation in favor of a more biblical perspective. Christian eschatology represents a realization of Jewish apocalyptic hopes. Jesus is both Messiah and eschatological savior; the Messianic era (involving the preaching of the gospel) will be followed by the parousia and the end time.—R. E. T.

885. J. JEREMIAS, "Das spätjüdische Deboragrab," *ZeitDeutschPalVer* 82 (2, '66) 136-138.

To the list of sacred tombs in *Heiligengräber in Jesu Umwelt* (1958) and the supplementary article [§ 6-558] a 53d may now be added, that of the prophetess Deborah at Khirbet Attara, which is indicated by passages in *Pseudo-Philo* 33 and the *Vitae prophetarum*.

886r. F. N. KLEIN, *Die Lichtterminologie bei Philon von Alexandrien und in den hermetischen Schriften: Untersuchungen zur Struktur der religiösen Sprache der hellenistischen Mystik* (Leiden: Brill, 1962), x and 232 pp.

(A. Wlosok, *Gnomon* 38 [3, '66] 237-242):—In this study, the history-of-religions approach predominates over historical-philological analysis, with the conclusion that for both Philo and the *Hermetica*, light terminology is used figuratively with reference to God—God is *like* light. On the whole, the work stimulates the philologist to re-examine many problems and to take stock of his method, while perhaps fulfilling its *religionsgeschichtliche* aim by showing the contrast between the Philo/Hermetica approach and a piety that focuses on impersonal objects.

Concerning Philo, K is at his best in treating the word *photizein*, but over-stresses Philo's alleged inconsistencies and fails to recognize his Platonic orientation that enables him to speak of two contrasting kinds of light, divine and empirical. Divine light for Philo is the totality of the noetic world, with God

as its source, and is primarily ethical rather than speculative. Similarly, too little attention is given to the origin of the *Hermetica* and to their relation to Greek philosophy when K treats them as religious documents and traces their light symbolism to Oriental-Iranian roots. After a brief excursus on later uses of light terminology (in which Clement of Alexandria and Origen are not treated), bibliography and index of Philonic passages, some rich private observations by A. D. Nock are appended.—R. A. K.

887. *K. KOCH, "Die Apokalyptik und ihre Zukunftserwartungen," *Kontexte*, Band 3, 51-58.

888. *A. LEVENE, "The Blessings of Jacob in Syriac and Rabbinic Exegesis," *Studia Patristica*, Vol. VII, 524-530.

889. *E. LOHSE, "Tempel und Synagoge," *Kontexte*, Band 3, 66-72.

890. J. MACDONALD, *The Theology of the Samaritans* [cf. *NTA* 9, p. 447; § 11-510r].

(R. B. Williams, *JournRel* 46 [3, '66] 404):—Summary. Though he exaggerates the influence of Christianity upon Samaritan thought, M has written the best and most comprehensive treatment of Samaritan theology presently available.

891. *A. SCHALIT, "Evidence of an Aramaic Source in Josephus' 'Antiquities of the Jews,'" *Annual of the Swedish Theological Institute*, Vol. IV, 163-188.

892. *P. WINTER, "Sadduzäer und Pharisäer," *Kontexte*, Band 3, 43-50. Judaism cf. § 11-781.

Dead Sea Scrolls

893. *H. BRAUN, "Die Qumrangemeinde," *Kontexte*, Band 3, 59-65.

894. R. E. BROWN, "Second Thoughts: X. The Dead Sea Scrolls and the New Testament," *ExpTimes* 78 (1, '66) 19-23.

The plausible relationships between Qumran and the NT are indirect ones which fall into two categories: (a) those in which the scrolls show the general Jewish background of the NT, and (b) those involving elements of peculiar sectarian Jewish thought. (1) Parallels in Jesus' words and deeds (in the Synoptics) belong principally to category *a*; those suggesting sectarian affinities, such as the question of dating the Passion, are less probable. (2) In Paul there are obvious similarities in category *a*, but also some in category *b*, such as 2 Cor 6:14—7:1 and many elements in Col and Eph. (3) The strongest parallels of the latter type are in the Johannine writings. (4) John the Baptist has many traits in common with Qumran and may be a bridge explaining some of the NT

similarities. (5) Heb also has strong similarities, but it remains merely hypothetical to suggest that the "Hebrews" were converted Essenes. (6) Finally, the close parallelism of the Church organization with the Qumran structure tends to reinforce the Lukan description of the early Church in Acts.—G. W. M.

895. F. F. BRUCE, "The Dead Sea Scrolls and Early Christianity," *BullJohnRyl Lib* 49 (1, '66) 69-90.

Like the first Christians, the Qumran sect believed that it was the new Israel and that it was living at the end of the present age; accordingly they interpreted the OT eschatologically. Both groups had distinctive features of biblical interpretation which were imparted to them by their founders. For the Christians, Jesus was the central theme of OT revelation, and his coming was its fulfillment. The Qumranites, however, expected two Messiahs: the great priest and a great military leader. For the Christians, with the coming of Jesus the Messiah, the OT revelation was fulfilled.

The people of the scrolls considered their community was corporately the Servant of Yahweh and the Son of Man. This corporate interpretation occurs in the NT, but the community is viewed as participating in work which belongs primarily to Jesus and only then to the people as his associates. The strictness of the Qumran members exceeded that of the Pharisees. Affinities between the scrolls and the NT books are then pointed out; the closest similarities are found to be Jn, Eph, Col.

In brief, both Qumran and the early Church originated in a nonconformist environment within the Jewish nation. At several points the NT indicates some interaction between Qumran and early Christianity. Finally, the scrolls provide a new background and context for the study of the NT and Christian origins.—J. J. C.

896. B. W. DOMBROWSKI, "HYHD in 1QS and *to koinon*. An Instance of Early Greek and Jewish Synthesis," *HarvTheolRev* 59 (3, '66) 293-307.

Among Greek sociological terms rendered in Semitic languages, *to koinon*, designating an individual social body or a confederacy, has not hitherto been recognized except in the use of Phoenician *gw* on a 3rd-century B.C. bilingual stele. This instance shows the word used for a religious body which mainly served private ends. A similar usage is detected in the Qumran use of *hayyāhad*, regularly in *statu determinato*. Some other Qumran expressions showing Greek and Egyptian influences, such as the renderings of *to hieron* and *oikos* (and Demotic *h.t*), support this interpretation. That Hellenistic Egypt was the source of this transfer from Greek to Jewish Hebrew is shown in the parallel situation of "The Gild of Zeus Hypsistos" described in P. Lond. 2710. In later Hebrew both *to koinon* and *hayyāhad* were avoided under Pharisaic influence.—G. W. M.

897r. G. R. DRIVER, *The Judaean Scrolls* [cf. *NTA* 10, p. 432; § 11-519r].

(R. de Vaux, "Esséniens ou Zélotes? A propos d'un livre récent," *RevBib* 73 [2, '66] 212-235):—The author maintains that the Dead Sea Scrolls are not

pre-Christian, as most scholars hold. However, the excavations at Qumran, the coins found there and the paleographical evidence of the scrolls themselves show that the common view is correct: the scrolls cannot have been written after A.D. 68.—J. F. Bl.

898r. ——, *Idem*.

(H. H. Rowley, *JournTheolStud* 17 [2, '66] 422-426):—Summary. "I am unable to accept its main thesis, but I find many of the criticisms of rival views are pertinent and cogent."

899r. B. GÄRTNER, *The Temple and the Community in Qumran and the New Testament. A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament* [cf. *NTA* 9, p. 446; § 10-1142r].

(M. de Jonge, *JournTheolStud* 17 [2, '66] 429-431):—Summary. Praised. Some reservations. He does not sufficiently treat the question whether the restoration of the Temple in the final time will be temporary or permanent, and the section on Jesus and the Temple in the Gospel tradition is rather speculative.

900r. ——, *Idem*.

(J. A. Fitzmyer, *TheolStud* 27 [3, '66] 448-451):—Summary. Praised. Reservations. The book "is replete with useful, fruitful suggestions for the interpretation of many *NT* passages. The weakest part is the fifth chapter with its strained interpretation of such titles as '*Ebed Yahweh*, Son of Man, and Son of God, or even Son of David, used in a collective sense of the Qumrân community. The evidence for the first title is difficult to assess and scarcely convincing; for the second it is nil; the same must be asserted in the long run for the third, for the material cited by G. is forced. This link in his otherwise closely-reasoned presentation is therefore weak."

901r. ——, *Idem*.

(J. Gnilka, *BibZeit* 10 [2, '66] 310-312):—Summary. Praised. Reservations. The Qumran tendency to spiritualize the Temple recalls the attitude of the rabbis after the Temple's destruction and deserves further study. It would also be profitable to distinguish the various strata in the scrolls and thus to discover whether the community was consistent or changed its viewpoint regarding the expectation that the Temple would be rebuilt in the last days. The book, though valuable, leaves several questions unanswered.—J. J. C.

902. *H. KOSMALA, "The Three Nets of Belial (A Study in the Terminology of Qumran and the New Testament)," *Annual of the Swedish Theological Institute*, Vol. IV, 91-113.

DamDoc 4:12-19 speaks of three nets by which Belial ensnares the people of Israel—fornication, property and defiling the sanctuary. Similarly Mk 4:19 (par. Lk 8:14) mentions three categories of temptation which draw men away from

the word of God, but the language reflects a wider view without any legalistic aspects.—J. J. C.

903r. A. R. C. LEANEY, *The Rule of Qumran and Its Meaning* [cf. *NTA* 11, pp. 164-165; § 11-520r].

(G. R. Driver, *JournTheolStud* 17 [2, '66] 427-429):—Moderate praise. Critical.

904r. ——, *Idem*.

(O. J. F. Seitz, *AnglTheolRev* 48 [4, '66] 422-425):—Summary. Praised.

905. H. H. ROWLEY, "The History of the Qumran Sect," *BullJohnRylLib* 49 (1, '66) 203-232.

"Taking its origin early in the second century B.C., and then led and taught by the legitimate Zadokite High Priest, whose deep loyalty to the Jewish faith and practice it shared, but separating itself when a priesthood it could not recognize as legitimate occupied the Temple, migrating for a time to Damascus and then returning to settle at Qumran, having first a simple organization and later a more strict rule, cherishing the memory of its first militant days and then passing through a period of pious passivity until the old militancy flared up again in the days of the Roman War, only to lead to the destruction of its centre and the decline of the sect—here we have a story which accords with the statement that the Essenes existed in the middle of the second century B.C. and which also agrees with the archaeological evidence from Qumran and with what we learn of the Essenes from the first-century writers. For its piety and its austerity of life the sect commands respect. Its undoing was the renewed militancy to which it was led when it tragically misread the signs of the times."

906. P. W. SKEHAN, "Capriccio Allegro or How Not to Learn in Ten Years," *ChristCent* 83 (Oct. 5, '66) 1211-13.

J. M. Allegro's claim that the Dead Sea Scrolls threaten the originality of Christianity and his imputation that Christian scholars dealing with the scrolls are suppressing embarrassing material [cf. § 11-516] resemble his sensational statements of 1956 and are equally unreliable.

Dead Sea Scrolls, cf. § 11-859.

Varia

907. *C. COLPE, "West und Ost," *Kontexte*, Band 3, 19-26.

908. *A. DIHLE, "Die griechisch-römische Umwelt," *Kontexte*, Band 3, 12-18.

909. *B. REICKE, "Galiläa und Judäa," *Kontexte*, Band 3, 27-33.

910. *A. SCHALIT, "Herodes und seine Nachfolger," *Kontexte*, Band 3, 34-42.

911. *J. VOGT, "Augustus und Tiberius," *Kontexte*, Band 3, 5-11.

Nag Hammadi Manuscripts—Gnosis

912. A. ANTWEILER, "Gnosis. Bericht über eine Tagung," *TheolGlaub* 56 (4-5, '66) 435-436.

An account of the congress held in Messina, Apr. 13-18, 1966.

913. A. KRAGERUD, "Apocryphon Johannis. En formanalyse" [The *Apocryphon of John*. An Analysis of Its Genre], *NorskTeolTid* 66 (1, '65) 15-38.

The framework of the *Apocryphon of John* sets the document in a form tradition current in Judaism and Christianity, i.e., the apocalyptic form. (The Hennecke-Schneemelcher classification under "gospels" is unsatisfactory.) In this framework, the exalted Christ comes to John with a full revelation which John is commanded to convey to his fellow disciples. One can distinguish between an inner framework (first person) and the outer one (third person); the latter probably stems from a later redactor. The monologues and dialogues in AJ are typically apocalyptic, but the unique feature is that John's questions usually deal with the exegesis of Gen. Further, the plan of the contents is pedagogical and systematic.

AJ can also be described as the presentation of a finished Gnostic system, a religio-philosophical tract. The themes are history ("what is, what has been and what will be") and cosmology ("the things seen and the things not seen"). Yet the most striking aspect of AJ is the abundance of references and allusions to Gen. The presentation actually follows the order of the Gen text, and AJ is therefore a running commentary on Gen 1—8. As to commentary form, AJ resembles *Jubilees* and the Qumran *Genesis Apocryphon*. (Contrast Heracleon's commentary on Jn, which has formal resemblances to the Qumran commentary on Habakkuk.)

AJ is thus an apocalypse, a tract and a commentary. Genetically, the commentary is the primary element.—B. A. P.

914. G. QUISPEL, "‘The Gospel of Thomas’ and the ‘Gospel of the Hebrews’," *NTStud* 12 (4, '66) 371-382.

"In the following pages I will show that the ‘Liber Graduum’ and the ‘Demonstrationes’ of Aphraates contain some quotations from the ‘Gospel of the Hebrews’, until now unnoticed; from this I will conclude that the ‘Gospel of the Hebrews’ was known in Eastern Syria from a very early date and must of necessity be one of the sources of the Syrian ‘Gospel of Thomas’; and finally I will suggest that all the Sayings of the synoptic type in the ‘Gospel of Thomas’, also these completely unknown and beautiful parables, came from the same source." In an important article, H. Koester [cf. § 10-712] accepts the Syrian origin of *Thomas* and the independent Aramaic tradition contained in it. And this on form-critical grounds. But he neglects source criticism of the document, which demonstrates that it is a compilation of materials from the *Gospel of the*

Egyptians, brought to Eastern Syria by the Encratites, and from the *Gospel of the Hebrews*, representing the independent Palestinian tradition earlier brought to Syria by Jewish Christians.—G. W. M.

915. *R. SCHNACKENBURG, "Der frühe Gnostizismus," *Kontexte*, Band 3, 111-118.

916. R. McL. WILSON, "Second Thoughts: XI. The Gnostic Gospels from Nag Hammadi," *ExpTimes* 78 (2, '66) 36-41.

A survey of the main problems raised by the publication of the three "gospels" from Nag Hammadi, in the light of the literature about them. (1) Determining the extent to which the *Gospel of Truth* is a Valentinian work is relevant for the question of the nature and dating of Valentinian Gnosticism itself. (2) The principal area of discussion about the *Gospel of Thomas* is whether it draws upon independent traditions about Jesus or upon the canonical Gospels. (3) The *Gospel of Philip* has thus far received less attention and is still the subject of basic research on the nature of its materials, the type of Gnosticism it represents, its sacramental allusions, its use of the NT, and other questions.—G. W. M.

Gnosticism, cf. § 11-886r.

Archaeology—Geography

917. ANON., "The Jerusalem of Jesus," *IllLondNews* 249 (Dec. 24, '66) 26-27.

In the grounds of the Holyland Hotel, facing Mt. Zion in Jerusalem, a 1:50 scale model has been built of the city as it was about A.D. 68. Four photographs of the model are reproduced together with brief annotations.—J. J. C.

918. Y. BEN-ARIEH, "Fluctuations in the Level of Lake Tiberias," *IsrExpl Journ* 15 (3, '65) 160-168.

The level of Lake Tiberias, unlike that of the Dead Sea, has been at approximately its present elevation throughout historic as well as prehistoric times.

919. E. W. HAMRICK, "New Excavations at Sukenik's 'Third Wall,'" *BullAm SchOrRes* 183 ('66) 19-26.

During August and September, 1965, Kathleen M. Kenyon cut three trenches, each two meters wide, against the line of the famous "Third Wall," north of the Old City of Jerusalem. Edward Robinson noted the massive masonry in 1838 and identified it with the Third Wall of Herod Agrippa I, described by Josephus. In 1925-27 and again in 1940 E. Sukenik and L. Mayer extensively but unsatisfactorily excavated the wall. The Kenyon excavation confirmed the first century A.D. construction through converging ceramic and numismatic evidence but provided no conclusive identification for the wall. Identification is complicated by the fact that one cannot determine conclusively the direction in which the wall faces.

In an appended note W. F. Albright reaffirms an opinion held since 1925 that the "Third Wall" was hastily built by Jews during the four years of the First Revolt (A.D. 66-70). Mounting evidence shows that Agrippa himself had little to do with the actual construction of this wall.—F. L. M.

920. R. P. S. HUBBARD, "The Topography of Ancient Jerusalem," *PalExp Quart* 98 (2, '66) 130-154.

The paper follows the historical development of Jerusalem during a thousand years, pp. 147-152 dealing with the Herodian period and the siege of Titus. Among the conclusions reached are: that the Wall of Agrippa followed approximately the alignment of the existing North Wall; that the Middle Wall enclosing the Mishneh Quarter followed the present *suq* as far as the Holy Sepulcher and thence east to join the Temple.—J. J. C.

Archaeology, cf. § 11-873.

NOTICE: Changes in Journals

In 1965 the trustees of The College of the Bible, Lexington, Ky., decided to change the name of the school to Lexington Theological Seminary and at the same time to change the name of their journal. Accordingly the final number, 42 (2, '65), of *The College of the Bible Quarterly* appeared in Apr. '65 and the first number of the *Lexington Theological Quarterly* was published in Jan. '67.

With its 9 (4, '66) issue *Theology and Life* ceased its separate existence and was merged with the *Minister's Quarterly*, *Keeping You Posted* and the *United Church Herald*. The resulting journal, an expanded edition of the *United Church Herald*, commenced publication with the Jan. '67 issue.

BIOGRAPHICAL NOTES

DANKER—The Rev. Frederick William Danker has been associate professor at Concordia Seminary, St. Louis, Missouri, since 1960. He was born in Frankenmuth, Michigan, July 12, 1920. He attended Concordia College, Milwaukee, 1936-40, and Concordia Seminary (B.D., 1948). From 1945 to 1954 he served in various pastorates. He then became assistant professor of NT exegesis at Concordia Seminary. In 1963 he was awarded the Ph.D. by the University of Chicago. His published works include *Multipurpose Tools for Bible Study* (1960; rev. ed., 1966) and *The Kingdom in Action* (1965). He has contributed to *CathBibQuart*, *ConcTheolMon*, *JournBibLit*, *NTStud*, and *ZeitNTWiss*. He is especially interested in Jewish-Christian conversations and ecumenical discussions, and is participating in a hermeneutical study sponsored by the World Council of Churches. He is also engaged with Prof. F. Wilbur Gingrich in revision of the English edition of the Arndt-Gingrich-Bauer Lexicon. Works in progress are a study of ministry in the NT and contemporary society, and epigraphical contributions to the understanding of the NT.

GOODENOUGH [NTA 2 (2, '58) 195]—Erwin Ramsdell Goodenough died March 20, 1965. To the honors already listed should be added the D.Theol. degree from Uppsala University (1961). Yale University granted him emeritus status in 1962. He then taught at Brandeis University until his death. Volumes 7-12 of his *Jewish Symbols in the Greco-Roman Period* appeared from 1959 to 1965. Only an index volume remains. Under the direction of A. Thomas Kraabel, *Paul and the Hellenization of Christianity* (Supplements to *Numen*) will appear in 1967. Obituaries: *New York Times*, March 22, 1965; and Morton Smith, *Numen* 12 (3, '65) 233-235.

GRANT [NTA 1 (3, '57) 237-238]—The Rev. Frederick Clifton Grant retired from Union Theological Seminary in 1959. From 1959 to 1960 he was a Senior Fulbright Scholar at Oxford University, lecturing on "The Hellenistic Background of the NT." In 1962-63 he represented the Anglican Communion at the Vatican Council and published *Rome and Reunion* (1965). He is now residing at 549 West 123rd St., New York, N. Y. 10027.

JEREMIAS [NTA 2 (1, '57) 93]—Professor Joachim Jeremias continues to teach at the University of Göttingen. His latest publications are *The Central Message of the New Testament* (1965), *The Rediscovery of Bethesda* (German, 1949; English, 1966), and a collection of essays, *Abba. Studien zur neutestamentlichen Theologie und Zeitgeschichte* (1966), a selection of which will soon be published in English. Other recent works include *Jesus' Promise to the Nations* (German, 1956; English, 1958), *Infant Baptism in the First Four Centuries* (German, 1958; English, 1960), *The Origins of Infant Baptism* (German, 1962; English, 1963), *The Parables of Jesus* (6th German ed., 1962; English,

1963), *Unknown Sayings of Jesus* (3d German ed., 1963; English, 1964), *The Eucharistic Words of Jesus* (3d German ed., 1960; English, 1966), *The Servant of God* (with W. Zimmerli, rev. ed., 1965), and *Rediscovering the Parables* (an abridged ed. of *The Parables of Jesus*; German, 1965; English translation forthcoming).

KNOX [NTA 2 (1, '57) 94]—Professor John Knox, an Episcopal minister, retired from the faculty of Union Theological Seminary in 1966 and is now professor of NT at the Episcopal Theological Seminary of the Southwest. Since 1956 he has received honorary doctorates from Emory University, General Theological Seminary, Philadelphia Divinity School, and Glasgow University. He edited the NT articles in *The Interpreter's Dictionary of the Bible* (1962). His recent publications include *The Death of Christ* (1958), *The Ethics of Jesus in the Teaching of the Church* (1961), *The Church and the Reality of Christ* (1962), *Myth and Truth* (1964), and *The Humanity and Divinity of Christ* (forthcoming, 1967). A full bibliography of his work will be found in *Christian History and Interpretation: Studies Presented to John Knox*, eds. W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr (scheduled, 1967).

KRAFT—Dr. Robert Alan Kraft was born in Waterbury, Connecticut, on March 18, 1934, and is a member of the Evangelical Covenant Church of America. He studied at Wheaton College, Illinois (A.B., 1955; A.M., 1957), and at Harvard University (Ph.D., 1961). After serving as teaching fellow in NT at Harvard Divinity School (1959-61) and assistant lecturer in NT Studies at the University of Manchester, England (1961-63), he became assistant professor of Religious Thought at the University of Pennsylvania in 1963. He has published book reviews and articles in *And Univ Sem Stud*, *Gnomon*, *Harv Theol Rev*, *Journ Bib Lit*, *Journ Eccl Hist*, and *Journ Theol Stud*, and has been an abstractor for *NTA* since 1961. His translation and commentary on *Barnabas and the Didache* appeared in 1965 as volume 3 of "The Apostolic Fathers: a New Translation and Commentary," edited by R. M. Grant, and he is presently preparing new critical editions of the Greek text and of the ancient Latin version of the *Epistle of Barnabas*. He is editor of the *Journ Bib Lit* Monograph Series (1967-) and co-editor (with Gerhard Krodel) of the forthcoming English version of Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*. Also in progress are an introductory handbook for the study of the Greek OT materials (in collaboration with J. H. P. Reumann) and a catalogue of the extant non-canonical Jewish and Christian papyri.

MANSON [NTA 2 (3, '58) 288]—Thomas Walter Manson died on May 1, 1958. His principal writings include *The Teaching of Jesus* (1931, 2nd ed., 1935), *The Sayings of Jesus* (1949), and—posthumous works published under the direction of Matthew Black—*Ethics and the Gospel* (1960), *Studies in the Gospels and Epistles* (1962), and *On Paul and John* (1963). Obituaries: *The*

Times, May 2, 1958; *NTStud* 5 (1, '58) 87-89; M. Black, *Proceedings of the British Academy* 44 (1958); K. W. Clark, *JournBibLit* 78 (1, '59) ix-x; A. J. B. Higgins (ed.), *New Testament Essays* (with bibliography; 1959), pp. ix-xiv; and H. H. Rowley in *Studies in the Gospels and Epistles*, pp. vii-xvi.

METZGER [*NTA* 1 (3, '57) 238-239]—Professor Bruce M. Metzger has continued to teach at Princeton Theological Seminary. His recent works include *An Introduction to the Apocrypha* (1957), *Index to Periodical Literature on the Apostle Paul* (NT Tools and Studies, ed. B. M. Metzger, 1960), *Lists of Words Occurring Frequently in the Coptic New Testament* (1961), *Chapters in the History of New Testament Textual Criticism* (1963), *The Text of the New Testament, Its Transmission, Corruption, and Restoration* (1964; German, 1966), *The New Testament, its Background, Growth and Content* (1965), and *Index to Periodical Literature on Christ and the Gospels* (1966). He was the NT editor of *The Oxford Annotated Bible* (1962) and editor of *The Oxford Annotated Apocrypha* (1965). With K. Aland, M. Black, and A. Wikgren he was an editor of the recent edition of the text of the NT, *The Greek New Testament* (1966), for which he is preparing a supplementary volume (*A Text-Critical Commentary*).

PERRIN—Professor Norman Perrin, born in Wellingborough, England, on November 29, 1920, is a British citizen and an ordained minister of the Baptist Union of Great Britain. He studied at the University of Manchester with T. W. Manson (B.A., 1949) and externally at the University of London (B.D. with honors; M.Th.). After a year at the Kirchliche Hochschule, Berlin, he became a student of J. Jeremias at Göttingen (D.Theol., 1959). From 1959 to 1964 he was assistant and associate professor of NT at Emory University. Since 1964 he has been associate professor of NT at the University of Chicago Divinity School. He is the translator of J. Jeremias, *The Eucharistic Words of Jesus* (1966) and author of *The Kingdom of God in the Teaching of Jesus* (1963) and *Rediscovering the Teaching of Jesus* (1967). His contributions have appeared in *JournBibLit*, *JournRel*, *NTStud*, *Interpretation*, *RelLife*, and *BibRes*. He is currently at work on the earliest Christological traditions in the NT.

WILDER [*NTA* 1 (3, '57) 239]—In 1963 Amos Niven Wilder became Hollis Professor of Divinity, Emeritus, at the Harvard Divinity School. His recent works include *Theology and Modern Literature* (1958) and *The Language of the Gospel* (1964). Since 1960 he has been a member of the Standard Bible Committee. He is also chairman (1965-67) of the New England Hermeneutics Group of the World Council of Churches and a vice-president of the Foundation for the Arts, Religion and Culture, Inc., New York. He resides at 10 Bates St., Cambridge, Mass. 02140.

BOOK NOTICES

FESTSCHRIFTEN AND COLLECTED WORKS

Annual of the Swedish Theological Institute, Vol. IV, ed. H. Kosmala et al. (Leiden: Brill, 1965, 32 gld.), 192 pp.

Five of the articles have relevance for the NT and its background: two discuss the Gospels (H. Kosmala on Mt; H. Waetjen on Mk), two are concerned with Josephus (F. F. Bruce and A. Schalit) and one deals with the terminology of Qumran and the NT. Each of the essays is classified with the abstracts where the full title of the entry is given.

The Dynamism of Biblical Tradition, Concilium. Theology in the Age of Renewal, Vol. 20, Scripture (New York—Glen Rock, N. J.: Paulist Press, 1966, \$4.50), ix and 214 pp. Indexed.

The volume contains several NT articles, bibliographical survey of literature on the homily, "Documentation Concilium," and a subject index for *Concilium* Vols. 11-20.

Jesus of Nazareth: Saviour and Lord, ed. C. F. H. Henry, Contemporary Evangelical Thought (Grand Rapids: Eerdmans, 1966, \$5.95), viii and 277 pp. Bibliography. Indexed.

To counteract the confusion in contemporary Christian thinking, several conservative Protestant scholars in England, Germany, Sweden and the United States present in a series of essays the Christian faith from an evangelical perspective as the proper alternative to the liberal, dialectical and existential options of our century. The volume is the fifth in the series *Contemporary Evangelical Thought*.

W. JOEST ET AL., *Was heisst Auslegung der Heiligen Schrift?* (Regensburg: F. Pustet, 1966, paper DM 10.80), 210 pp.

Indicative of the ecumenical spirit resulting from the Vatican Council, the volume contains contributions from Protestant and Catholic scholars. The articles were originally papers read either at the meeting of the Evangelical Academy of Tutzing or of the Catholic Academy of Bavaria. Three university professors, W. Joest (Erlangen), L. Scheffczyk (Munich) and A. Vögtle (Freiburg in Breisgau), have written for the volume. The other contributors are F. Mussner, professor in the philosophical-theological Hochschule, Regensburg, and U. Wilckens, professor in the kirchliche Hochschule, Berlin.

Kontexte, Band 3: *Die Zeit Jesu*, ed. H. J. Schultz (Stuttgart—Berlin: Kreuz-Verlag, 1966, paper DM 8.50), 124 pp.

The volume is the result of a series of talks given on the South German radio, and the informal nature of the original presentation has been retained. Experts in different fields of learning outline the political, cultural and religious situation of Jesus' time as a means of understanding better his mind and his life.

W. MARXSEN ET AL., *Die Bedeutung der Auferstehungsbotschaft für den Glauben an Jesus Christus* (Gütersloh: Gerd Mohn, 1966, paper DM 9.80), 117 pp.

Of the four essays three (those by U. Wilckens, G. Delling and H.-G. Geyer) were originally lectures given for the theological commission of the Evangelical Church of the Union. These scholars had been asked to comment upon W. Marxsen's article about the historical and theological problem of the resurrection, which is reprinted at the beginning of the book. Delling and Wilckens appraise Marxsen's work while Geyer summarizes the discussion.

Studia Patristica, Vol. VII. *Papers presented to the Fourth International Conference on Patristic Studies held at Christ Church, Oxford, 1963*, Part I: Editiones, Critica, Philologica, Biblica, ed. F. L. Cross, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, Band 92 (Berlin: Akademie-Verlag, 1966, paper DM 72.50), xi and 579 pp.

Several of the papers have special interest for the NT scholar: B. M. Metzger writes on the Nubian version, H. A. Blair, V. Kesich, A. Lauras, P. Lebeau, N. Walker on various aspects of the Gospels, W. J. P. Boyd and H. H. Esser on Pauline topics, R. M. Grant on Wisdom, P. W. Harkins on Chrysostom's text of John and M. A. Smith on Justin and the *Didache*.

INTRODUCTION

J. BARR, *Old and New in Interpretation. A Study of the Two Testaments* (New York: Harper & Row, 1966, \$5.50), 215 pp. Bibliography. Indexed.

After outlining his main theological position, B discusses the Hebrew-Greek thought contrast which has so greatly influenced modern interpretation, then gives reasons for moving away from the history-centered values of much modern theology with its conjunction of revelation and history at its base. Next there is an examination of questions of typology and allegory which in modern discussion have been linked with the history-centered approach to the Bible. There follows a fuller statement of how the OT and the NT are linked in the work of salvation. The concluding chapter treats the interpreter's "presuppositions" and suggests some practical consequences for the work of the minister.

A. C. CHARITY, *Events and Their Afterlife. The Dialectics of Christian Typology in the Bible and Dante* (Cambridge: Cambridge University Press, 1966, \$9.50), xi and 288 pp. Bibliography. Indexed.

The volume deals with Christian typology which may be described as the treatment of historical events in the Bible as symbolical of other (usually later) historical events either in the Bible or in Church history. This method of viewing history is studied in the OT, the NT and in the *Divine Comedy*. C, a literary critic, argues that Dante's use of typology continues the typology in the Bible and that in certain aspects the *Comedy* may contribute to the fuller comprehension of the dialectics of typology in its biblical and Christian context. The originality of the book lies in its showing how literary and biblical or theological studies can complement each other.

O. CULLMANN, *Le Nouveau Testament, "Que sais-je?" Le point des connaissances actuelles*, No. 1231 (Paris: Presses Universitaires de France, 1966, paper), 127 pp. Bibliography.

The first part of the brochure treats the text of the NT, the second part is devoted to the individual books, their contents, problems, etc., the final part deals with the formation of the canon. A conclusion points out the common essence of the theological thought of the NT.

F. W. DANKER, *Multipurpose Tools for Bible Study* (2nd rev. ed.; St. Louis: Concordia Publishing House, 1966, \$3.75), xviii and 295 pp. Indexed.

The NT professor at Concordia Theological Seminary, a faithful abstractor for *NTA*, has included more than 200 new titles in the second edition of his work. The volume's purpose is that students and preachers may have a firsthand acquaintance with the inspired word in its original text. Since sound critical method requires a firm philological basis, the revision, like the first edition [cf. *NTA* 5, p. 106] accents the principal tools for such research.

H. DE LUBAC, S.J., *L'Écriture dans la Tradition* (Paris: Aubier-Montaigne, 1966, paper 18 F), 300 pp.

Because his learned volumes *Histoire et Esprit* (1950) and *Exégèse médiévale* (1959-64) may not be readily accessible to many, the author offers selections from them for a wider public. His general thesis is that the complete understanding of Scripture requires, not only historical and scientific exegesis, but also the assistance of the Holy Spirit who throughout the centuries has guided the people of God in the understanding of the inspired word. This principle, it is pointed out, seems implied when the Vatican Council in its Constitution on Revelation urges the study, not only of the text, but also of the interpretation of the Fathers.

H. DENNETT, *A Guide to Modern Versions of the New Testament. How to Understand and Use Them* (Chicago: Moody Press, 1966, \$2.95), xiii and 142 pp. Indexed.

For the benefit of the busy pastor, student or layman, D describes and evaluates some 57 different English versions of the NT. A few introductory chapters discuss types of versions, method of assessment, translation problems, etc. To each version a special section has been devoted with relevant information gathered under 10 or 12 headings, e.g., publisher, editions, form of text and headings, notes, etc.

Facet Books, Biblical Series (Philadelphia: Fortress Press, 1966, paper \$.85 each).

14. D. R. AP-THOMAS, *A Primer of Old Testament Text Criticism*, viii and 56 pp. Bibliography.
15. K. STENDAHL, *The Bible and the Role of Women. A Case Study in Hermeneutics*, trans. E. T. Sander, xvi and 48 pp. Bibliography.

In preparation for the Swedish Church Assembly in 1958—at which the majority accepted the proposal for the ordination of women—Prof. Stendahl wrote the short study here translated. The question and its treatment are proposed as a case study in hermeneutics, in how to apply biblical views to the present day. The final conclusion is that, once the emancipation of women is accepted, there is no valid “biblical” reason against ordaining them.

R. W. FUNK, *Language, Hermeneutic, and Word of God. The Problem of Language in the New Testament and Contemporary Theology* (New York—Evanston—London: Harper & Row, \$7.50), xviii and 317 pp. Bibliography. Indexed.

By combining linguistic analysis, the new hermeneutic and exact biblical exegesis, F shows how an intellectual concerned with today's important issues approaches the NT. Chap. 1 sets forth the problem and points out the path to the solution. Part One “Language as Event and Theology” surveys the contributions of various scholars to the problem (Bultmann and Heidegger; Fuchs and Ebeling; van Buren, Ogden, Ott). Parts Two and Three contain F's own studies on the Gospels and the Epistles (language as it occurs in the NT as parable and letter).

Good News for Modern Man. The New Testament in Today's English Version (New York: American Bible Society, 1966, paper \$.35), v and 599 pp.

For the most part, the NT writers wrote in the common form of Greek used throughout the Roman Empire, and the present version seeks to imitate them by avoiding any words or forms of speech which are not in current use wherever

English is spoken. A Word List at the end of the volume explains technical terms and rarely used words. The basic text was translated by R. G. Bratcher, and the line drawings were prepared by A. Vallotton.

W. J. HARRINGTON, O.P., *Record of the Fulfillment: The New Testament* (Chicago: Priory Press, 1966, \$7.50), xii and 533 pp. Bibliography. Indexed.

The present volume completes H's trilogy of introductions to the Bible (*Record of Revelation: The Bible* [cf. NTA 10, p. 415]; *Record of the Promise: The Old Testament*). Except in a few instances the usual pattern has been followed, the history of NT times, the formation of the Synoptic Gospels, a chapter which makes use of the 1964 Instruction of the Biblical Commission, etc. At the end of each Gospel a section develops its distinctive doctrines. The treatment of Hebrews includes a detailed literary analysis which, in its main outlines, has been adopted by L. Vaganay, C. Spicq and recently by A. Vanhoye.

C. HAURET, *Initiation à l'Écriture Sainte*, Collection Beauchesne 14 (Paris: Beauchesne, 1966, paper 9.90 F), 219 pp., 3 maps. Bibliography. Indexed.

Thirty years of scientific biblical study have made it possible for the Professor in the Catholic Theological Faculty of the University of Strasbourg to condense a great deal of information into this manual intended for the general reader. H deals succinctly with oral and written tradition, inspiration, the formation of the biblical writings, principles of interpretation, salvation-history, the institutions of the people of God, the teaching of the prophets and wisdom literature.

F. HESSE, *Das Alte Testament als Buch der Kirche* (Gütersloh: Gerd Mohn, 1966, DM 12.80), 158 pp.

The relation of the OT to the NT and its authority for present-day Christians are examined at length. The subject is developed according to these topics: the OT in the light of NT witnesses; the concept of promise as a key to interpretation; the validity of the OT message; historical and existential interpretation of the OT; the theological aspect of Israel's history and that of its world. One of the conclusions of the study is that the NT gospel of Jesus Christ is the measure of what OT words are relevant for us.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue internationale des Études Bibliques, Band XII, 1965/66, ed. F. Stier (Düsseldorf: Patmos-Verlag, 1966, paper DM 68 or \$17.00), xvi and 338 pp. Indexed.

The latest volume of *IZBG* contains 2,210 entries on material related to the OT, the NT and allied subjects. Not only are periodicals abstracted but also series, annuals and *Festschriften*—the list of these takes up 4 pages. The number of abstractors has risen to more than 80. At the end of the book, a supplementary list states what volumes and what issues of a periodical have been done.

Introduzione alla Bibbia con antologia esegetica, ed. T. Ballarini, O. F. M. Cap., S. Virgulin, S. Lyonnet, S.J. (Turin—Rome: Marietti).

V/1 *Atti degli Apostoli. San Paolo e le sue lettere. Tessalonicesi—1 e 2 Corinzi—Galati—Romani* (1966, \$8.50), xix and 522 pp., illustrated. Bibliographies. Indexed.

V/2 *Epistole della prigionia. Pastorali—Ebrei—Cattoliche—Apocalisse* (1964, \$6.35), xix and 508 pp., illustrated. Bibliographies. Indexed.

Working in the spirit of papal norms, a group of Catholic seminary professors in Italy have completed an introduction to the entire Bible which is intended for their students and for the general reader. The volume on the Gospels was noticed

earlier [cf. *NTA* 5, p. 111]. Besides the ordinary introductory material, the authors provide a detailed commentary for key passages in every NT book, a feature emphasized by the phrase *con antologa esegetica* in the title of the work. The general editor for the NT is S. Lyonnet, Dean of the Pontifical Biblical Institute.

W. LANGER, *Kerygma und Katechese. Theologische und didaktische Neubegründungen des Bibelunterrichts*, Schriften zur Katechetik, Band VII (Munich: Kösler-Verlag, 1966, DM 12.80), 206 pp. Indexed.

Traditional methods of religious instruction prove unsatisfactory today as is manifest in both the Protestant and the Catholic Churches. L examines the problem, discusses the new hermeneutic and considers its influence on the teaching methods of the Evangelical and Catholic Churches. He does not claim to have the answer but strives only for an objective presentation of the problem and of some attempts at a solution.

The Living Word Series (Baltimore—Dublin: Helicon, 1966, paper \$1.25 each).

1. D. SESBOUÉ, *The Message of Moses*, 80 pp.
2. H. LIGNÉE, C.M., *The Temple of Yahweh*, 128 pp.
3. P. GRELOT AND J. PIERRON, *The Paschal Feast in the Bible*, 127 pp.
4. A. RÉTIF AND P. LAMARCHE, *The Salvation of the Gentiles and the Prophets*, 120 pp.
5. H. LIGNÉE, C.M., *The Living Temple*, 107 pp.
6. T. MAERTENS, O.S.B., *The Spirit of God in Scripture*, 128 pp.

Prof. Sloyan, chairman of the Religious Education Department at the Catholic University of America, is General Editor of this series in which biblical scholars trace some fundamental themes through the pages of the OT and the NT. The purpose of the booklets is to revitalize religious education by centering it about the Bible and to foster in the students and the general reader a greater love and understanding of the Scriptures.

W. MARXSEN, *Das Neue Testament als Buch der Kirche* (Gütersloh: Gerd Mohn, 1966, DM 12.80), 144 pp.

Taking issue with those modern theologians who would place the NT on a level with other books, M considers the NT as the work of the Church; as the norm for belief through its apostolic witness and its witness in the early Church; and, finally, the present-day situation is studied with its ecclesiological perspectives and existential truth. M concludes that the NT is the book of the Church, not when it replaces Jesus, but when we find in its creedal statements the truths of faith which enable us to share the faith of the earliest witnesses.

E. W. K. MOULD, *Essentials of Bible History* (3rd rev. ed., H. N. Richardson and R. F. Berkey; New York: Ronald Press, \$7.75), xx and 842 pp., 9 maps. Bibliography. Indexed.

For more than 25 years Mould's work has proved to be a popular textbook for college students. A second revised edition was published posthumously in 1951. Since then the biblical field has been greatly enriched by the Qumran finds, the Gnostic writings of Nag Hammadi and many studies, and these discoveries have been incorporated into the present revision. At the end of the volume there are several tables—of literary types; of principal persons, epochs and source books; of biblical history to A.D. 100 (pp. 757-774).

New Testament Illustrations, The Cambridge Bible Commentary on the New English Bible. *Photographs, maps and diagrams compiled and introduced by*

C. M. Jones (New York: Cambridge University Press, 1966, cloth \$4.95, paper \$2.45), 189 pp., photos. Indexed.

The book is intended to provide information which will supplement the *Cambridge Bible Commentary* by giving in some detail material which at best can only be alluded to in that series. The illustrations throw light on the historical, geographical, social and religious background of the NT and show the growth of the NT by means of the MSS and the versions, particularly the English version. Additional chapters are devoted to Christian art, Christian signs and symbols, maps and plans, charts and diagrams. Though compiled with the *Cambridge Bible Commentary* in mind, the book can be used with any commentary or with the NT alone.

New Testament Word Lists. For Rapid Reading of the Greek Testament, compiled and ed. by C. Morrison and D. H. Barnes (Grand Rapids: Eerdmans, 1964, paper \$2.95), xv and 125 pp.

The word lists are a revised and supplemented edition of lists which M prepared some years ago to encourage summer reading of the Greek NT among seminarians. B completed the lists and checked them against the Moulton-Geden concordance for completeness and against the Arndt-Gingrich lexicon for accuracy. Three appendixes provide a basic NT vocabulary, the principal parts of common verbs, and a table giving the corresponding numbers in the synopses of Aland and Huck.

The Oxford Annotated Bible with the Apocrypha. Revised Standard Version, ed. H. G. May and B. M. Metzger (New York: Oxford University Press, 1965, \$10.50), xxiv, 1544, xxii and 298 pp., 14 maps. Indexed.

By adopting fourteen suggested changes in the notes, the *Annotated Bible* has received the approval of Catholic authorities and has been granted an *imprimatur* by Cardinal Cushing. A four-page leaflet lists all the changes and where they occur. The modifications are slight. Several refer to the "brothers of the Lord." Others are concerned with texts whose authenticity has been disputed. In the latter case the noncommittal note is added that the disputed text was traditionally accepted as inspired Scripture.

F. P. RICHTMANN, S.J., *O atual Movimento Católico de Renovação Bíblica. Uma Introdução* (Petropolis, RJ.: editôra Vozes, 1965), 79 pp.

The survey embraces the development of recent Catholic scriptural studies, describes the principal trends, summarizes the pertinent papal encyclicals and directives and lists the works and periodicals which are representative of present-day Catholic biblical scholarship.

J. SCHILDENBERGER ET AL., *Die Bibel in Deutschland. Das Wort Gottes und seine Überlieferung im deutschen Sprachraum* (Stuttgart: Verlag Katholisches Bibelwerk, 1965, DM 24), 408 pp., 15 plates. Bibliography. Indexed.

As a means of promoting among Catholic laymen a greater interest in the Bible, the publication offers first a survey of biblical introduction—revelation, inspiration, canon, text, etc. (J. Schildenberger)—then a section on German translations (L. Lentner and P. H. Vogel), next an appendix on the more important translations in modern languages, common Bibles, biblical societies, etc. A further section gives an account of the biblical revival in Catholic German-speaking countries with special attention to the Catholic Bibelwerk (L. Knoch). The final section is devoted to notes, bibliography and index. The appendix contains a number of reproductions of biblical MSS.

Der 14. Sonntag nach Pfingsten, Am Tisch des Wortes 12 (Stuttgart: Verlag Katholisches Bibelwerk, 1966, paper), 84 pp. has the following NT articles:

[Gal 5:16-24] M.-F. LACAN, "Der Weg der Freiheit," 14-27.

[Mt 6:24-33] B. SCHWANK, "Nur Gott," 28-42. He calls attention to Qumran parallels for mammon and love and hate.

N. BROX, "Die zwei Wege," 43-57.

A. SPRINGHETTI, S.J., *Introductio historica-grammatica in graecitatem Novi Testamenti* (Rome: Pontifical Gregorian University, 1966, \$5.90), 277 pp. Indexed.

In this grammar composed as a textbook for his seminarian pupils, the professor of NT Greek in the Gregorian University expresses his special indebtedness to I. Errandonea, S.J. and to M. Zerwick, S.J. The volume is written in Latin, the only language understood by all S's students who come from some 80 different countries. The book's first part deals with the history of NT Greek and has many illustrative examples. The second part, the grammar, has paradigms, vocabularies, syntax, etc.

Stuttgarter Bibelstudien (Stuttgart: Katholisches Bibelwerk)

2. W. PESCH, *Matthäus der Seelsorger. Das neue Verständnis der Evangelien dargestellt am Beispiel von Matthäus 18* (1966, DM 4.80), 80 pp. Bibliography.
13. D. J. McCARTHY, *Der Gottesbund im Alten Testament. Ein Bericht über die forschung der Letzten Jahre* (1966, DM 5.80), 94 pp. Bibliography. Indexed.
20. J. BEUMER, *Die katholische Inspirationslehre zwischen Vatikanum I und II* (1966, DM 5.80), 106 pp. Indexed.

The titles written by Pesch and Beumer have special NT interest. Starting from the conviction that Mt was written to provide the community with answers to specific problems, P. presents a detailed study of Mt 18. The book develops the theme enunciated in P's article which appeared in *BibZeit* [cf. § 8-583]. Beumer's monograph first sets forth the teaching of Vatican I on inspiration and then traces the ensuing developments and modifications of the doctrine through Vatican II. The survey embraces three encyclicals, those of Leo XIII, Benedict XV and Pius XII, and the 1964 instruction of the Biblical Commission on the historicity of the Gospels.

K. TREU, *Die Griechischen Handschriften des Neuen Testaments in der UdSSR. Eine systematische Auswertung der Texthandschriften in Leningrad, Moskau, Kiev, Odessa, Tbilisi und Erevan, Texte und Untersuchungen*, Band 91 (Berlin: Akademie-Verlag, 1966, paper DM 67.50), xiv and 392 pp. Bibliography. Indexed.

The last time that the famous textual critic C. R. Gregory was able to examine the NT MSS in Petersburg, Moscow and Kiev was in 1903. More than 50 years later, in 1957 and 1958, T visited these cities and others and studied the NT MSS of Russia. Contrary to the fears of many, he found the collections had not been harmed by the disturbances of the intervening years, that new MSS had been added and that some small collections existed which were unknown to Gregory. The book lists 204 MSS, briefly describing them (origin, age, material, etc.) under 21 headings. Originally presented in 1963 as his *Habilitationsschrift* for the Humboldt University of Berlin, the volume has been revised and an index added.

A. VAN DEURSEN, *Biblisches Bildwörterbuch*, trans. H. R. Wismer and W. Baumgartner (2nd ed. revised. E. Jenni, Basel: Verlag Friedrich Reinhardt, 1965, DM 10.80), 142 pp., 59 drawings.

The land customs, cult, work, etc., of the biblical peoples are described and illustrated in the present work intended particularly for pastors, teachers of religion and students of the Bible. The original, written in Dutch, first appeared in 1941, and the fifth edition was published in 1963. The first German edition was in 1955. The drawings are by J. de Vries.

E. YAMAUCHI, *Composition and Corroboration in Classical and Biblical Studies*, International Library of Philosophy and Theology, Biblical and Theological Studies (Grand Rapids, Mich.: Baker Book House, 1966, \$.75), 38 pp.

Y's survey of trends in classical and biblical studies is concerned with literary analysis and with historical reconstruction. At its conclusion he observes: (1) Artificial criteria of consistency, logic and style have been imposed upon the ancient documents without any empirical study of contemporary literature. (2) Time and again a negative construction was placed on an element in a tradition because there was no external corroboration for it. (3) Finally, there are still critics who, given corroborative archaeological evidence, say that the evidence is not completely convincing.

GOSPELS—ACTS

P. BENOIT, O.P., *Passion et Résurrection du Seigneur*, Lire la Bible 6 (Paris: Cerf, 1966, paper), 390 pp.

The Director of the Ecole Biblique of Jerusalem presents in 13 chapters the fruit of conferences delivered on different occasions to various groups. The direct style of the original has been retained, and technical details have been omitted or minimized in order to reach a wider audience of readers. Much emphasis is given to the literary criticism of the Gospel narratives, but the theology implicit in the accounts receives special attention. The volume begins with the agony in Gethsemane and ends with the universal mission of the apostles.

H. BERKHOFF, *Christ the Meaning of History*, trans. L. Buurman (Richmond, Va.: John Knox Press, 1966, \$5.50), 224 pp. Indexed.

In response to the present generation's cry for light on the meaning of history and on man's destiny, B states that it is Christ who gives meaning to history. The thesis is developed in chapters on the meaning of events, history in the OT, Jesus the end of history, Jesus the beginning of history, the crucified Christ in history, the risen Christ in history, the consummation of history. Then B proceeds to the interpretation of history and adds an epilogue appraising recent studies by G. von Rad, O. Cullmann, etc., on history and the Bible. The original Dutch volume of 1958 has appeared in four editions and has been translated into German [cf. NTA 8, p. 475].

P.-E. BONNARD, *La Sagesse en personne annoncée et venue: Jésus Christ*, Lectio Divina 44 (Paris: Cerf, 1966, 16.20 F), 164 pp. Indexed.

In various books of the OT (Prov, Job, Sir, Bar, Wis) divine wisdom is described, its effects enumerated and itself even personified. After commenting on these texts, B essays a synthesis of universal wisdom under the headings wisdom and God, wisdom and creation, wisdom and mankind. All that wisdom means, as portrayed often vaguely in the OT and elsewhere, is seen by the NT writers (the Synoptics, Paul and John) to be incarnate and fulfilled in Jesus.

J.-P. CHARLIER, O.P., *L'Évangile de l'enfance de l'Église. Commentaire de Actes 1-2* (Brussels: La Pensée Catholique, 1966, paper 96 F), 154 pp. Bibliography. Indexed.

The writer describes the work as the fruit of study that is both critical and Christian. Critical, because difficulties are clearly presented and evaluated. Christian, because it treats with fitting affection Acts' vivid account of the infancy of the Church. The translation, rather literal for the sake of greater accuracy, is followed by a running commentary. Each important pericope has one or more appended notes which summarize the views on debated problems.

D. M. CROSSAN, O.S.M., *Scanning the Sunday Gospel* (Milwaukee: Bruce, 1966, \$3.50), xvi and 154 pp.

To assist the preacher in making the message of Jesus contemporaneous, Father Crossan has commented on the parts of the Gospel read in the Sunday liturgy and shown how two basic problems are to be met. First, by means of modern exegesis one must ascertain exactly what was the message addressed by the inspired writer to his own audience. Then the preacher, leaving aside all the circumstances which applied only to the original setting, makes the message relevant for the man of today. The author is primarily concerned with how Christ's words and deeds have a direct bearing on our lives.

J. DANIÉLOU, S.J., *The Work of John the Baptist*, trans. J. A. Horn (Baltimore—Dublin: Helicon, 1966, \$3.95), 148 pp.

The study of John the Baptist—the French original was previously noticed [cf. *NTA* 9, p. 444]—is concerned particularly with John's place in the theology of history, a science recently coming into its own. Successive chapters deal with his vocation, his sanctification, his witness, his proof of love, his death, etc. The final chapter considers the abiding presence of the precursor in the spiritual life of humanity.

W. D. DAVIES, *The Sermon on the Mount* (New York: Cambridge University Press, 1966, paper \$1.65), vi and 163 pp. Indexed.

In a series of lectures delivered at the Protestant Episcopal Seminary, Alexandria, Va., D sets forth in briefer form the main lines of his work *The Setting of the Sermon on the Mount* (1964). Five chapters deal with various phases of the setting, sc., in Matthew, in Jewish Messianic expectation, in contemporary Judaism, in the early Church, in Jesus' ministry. A final chapter draws conclusions, e.g., regarding the relation between Gospel and Law.

W. DIGNATH, S. WIBBING, *Taufe—Versuchung—Verklärung*, Handbücherei für den Religionsunterricht, Heft 3 (Gütersloh: Gerd Mohn, 1966, paper DM 7.20), 85 pp. Bibliography.

To help teachers of religion, two scholars study and comment upon three events in the life of Jesus and give instructions on how these stories should be presented to various student groups. S. Wibbing is responsible for the commentary on the baptism and the temptation of Jesus, W. Dignath for that on the transfiguration.

E. J. EPP, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*, Society for New Testament Studies. Monograph Series 3 (Cambridge: Cambridge University Press, 1966, \$8.50), xvi and 210 pp. Bibliography. Indexed.

By applying to Codex Bezae a theological approach to textual criticism—an approach which recognizes that textual variants may conceal (and reveal) dogmatic bias or other tendencies—an unmistakable conclusion emerges: Codex Bezae in Acts, where it represents the distinctive Western text, shows a de-

cidedly heightened anti-Judaic attitude and sentiment. This same bias is also evident in the Western variants outside of Codex Bezae. Such is E's thesis which is a revision and development of his 1961 Harvard Ph. D. dissertation.

P. FANNON, S.M.M., *The Four Gospels. A Short Introduction to Their Making and Message*, A Fides Dome Book (Notre Dame, Ind.: Fides Publishers, 1966, paper \$.95), x and 113 pp.

As a brief popular introduction to the Gospels six articles which were originally published in *Scripture* and *ClerRev* have been reprinted, somewhat pruned to avoid repetition. All the articles were previously noticed in *NTA* [cf. §§ 6-83; 6-101; 7-122; 7-149; 7-518; 7-533].

B. FINDLOW, *I Question Easter* (London: Lindsey Press, 1966, paper 3 s.), 19 pp.

The thesis proposed is that there was no resurrection of Jesus, but that there was an experience in the minds of his first followers which they expressed in terms of a resurrection belief natural to them and their own day.

B. GERHARDSSON, *The Testing of God's Son (Matt 4:1-11 & Par). An Analysis of an Early Christian Midrash*, trans. J. Toy, *Coniectanea Biblica. New Testament Series 2* (Lund: C. W. K. Gleerup, 1966, 12 Sw. kr.), 83 pp.

Continuing his research into the similarities between early Christian and rabbinic teaching methods, G studies the temptation narrative in Mt as an example of an early Christian midrash. The creator of the pericope appears to have been an individual who probably belonged to a "school." The book seeks first to determine the relevant raw material at the disposal of the early Church and then to determine how the material was used and what new values and implications the account received from its early Christian setting. G's complete study contains eleven chapters, which are summarized, pp. 17-18, but only chapters 1-4 are here published.

L. GRIFFITH, *Encounters with Christ. The Personal Ministry of Jesus*, Harper ChapelBooks CB29 (New York: Harper & Row, 1965, \$1.45), 158 pp.

Convinced that Jesus' ministry was pre-eminently one of healing, G in a series of essays on Gospel narratives seeks to portray Christ as the physician of men's bodies and souls. The book has grown out of sermon material and contains insights derived from 20 years' experience as pastor and spiritual counselor.

A. J. B. HIGGINS, *Menschensohn-Studien. Franz Delitzsch-Vorlesungen 1961* (Stuttgart-Berlin-Cologne-Mainz: W. Kohlhammer Verlag, 1965, paper DM 9.80), 58 pp. Indexed.

After reviewing recent literature on the subject, H reaches the following conclusions: There are two streams of tradition behind the Johannine Son-of-Man sayings, one found in the Synoptics, the other independent of them. The Fourth Gospel confirms the opinion that the Christology of the early Church was a Son-of-Man Christology. In the Synoptics, Jesus speaks of his own exaltation and refers to the Son of Man as the heavenly witness and eschatological judge. Jn portrays Jesus as speaking of his own exaltation as the Son of Man. An appendix comments on literature which appeared after the lectures were given.

F. D. HOWARD, *Interpreting the Lord's Supper* (Nashville, Tenn.: Broadman Press, 1966, paper \$1.50), 72 pp. Bibliography.

After a survey of the various interpretations ("Viewpoints in Conflict"), H studies the Eucharist in its reference to the past, the present and the future—as memorial, as communion, as eschatological hope. The fulfillment of Jesus'

promise in the Last Supper is found to combine elements of realized and futuristic eschatology.

J. JEREMIAS, *The Rediscovery of Bethesda. John 5:2*, New Testament Archaeology Monograph No. 1 (Louisville, Ky.: Southern Baptist Theological Seminary, 1966, \$1.75), 38 pp. Illustrated.

In 1949, while serving as Annual Director of the *Deutsches Evangelisches Institut für Altertumswissenschaft des Heiligen Landes* in Jerusalem, J composed a booklet on Bethesda, moved by the realization that this is a site mentioned in Jesus' ministry and one of the few holy places that is authentic. The present English translation may practically be considered a second revised edition since it adds data from later archaeological work, includes the mention of Bethesda in the Copper Scroll of Qumran and takes account of a few recent publications.

J. KÜRZINGER, *Die Apostelgeschichte*, Geistliche Schriftlesung 5/1 (Düsseldorf: Patmos-Verlag, 1966), 331 pp.

NT professor in the philological-theological academy at Eichstatt and author of a well known German translation of the NT, K in this first part of his commentary on Acts treats the mother church of Jerusalem (Acts 1—5) and the growth and expansion of the Church from Jerusalem to Antioch (Acts 6—12). The aim is popular and devotional. A translation and a running commentary is provided for each section of the book, notes being relegated to the end of the volume.

K. LAKE AND H. J. CADBURY, *The Beginnings of Christianity*, Part I: *The Acts of the Apostles*, ed. F. J. Foakes Jackson and K. Lake, Vol. V: *Additional Notes to the Commentary*, Limited Editions Library (Grand Rapids: Baker Book House, 1966, \$7.95), xiv and 548 pp., map. Indexed.

As a supplement to the previously published translation and commentary [cf. *NTA* 10, p. 421] this reprinted volume provides additional notes, some of them quite extensive. For instance, Lake discusses the Twelve and the apostles, the Holy Spirit, the Council of Jerusalem, Paul's controversies, and the chronology of Acts. Cadbury writes on the Hellenists, Roman law and Paul's trial, Jesus' titles in Acts, and the speeches in Acts. Some 50 pages are devoted to the five indexes.

R. LAURENTIN, *Jésus au temple. Mystère de Pâques et foi de Marie en Luc 2, 48-50*, Études Bibliques (Paris: Gabalda, 1966, paper 37 F), 278 pp. Bibliography. Indexed.

L's thesis is as follows. The episode of the finding in the Temple is clarified progressively in the light (1) of the rest of the Infancy Narrative of which it is the conclusion, (2) of the whole of Luke whose themes it develops, (3) of the OT themes to which the pericopes allude, and (4) of Jn 2 and Jn 7—8 which give the final explicitation. "I must be in my Father's house" (Lk 2:49) is not simply a claim of divine sonship. It is rather an Easter proclamation: after the resurrection Jesus will be definitively with the Father. There are four appendixes of which the first examines the question of Mary's faith in her Son's divinity, and a study is made of the norms laid down by Roman Catholic teaching on this subject.

E. LINNEMANN, *Jesus of the Parables. Introduction and Exposition*, trans. J. Sturdy (New York—Evanston: Harper & Row, 1966, \$4.95), xv and 218 pp. Bibliography. Indexed.

Commissioned by the Catechetical Office of the Hanover Landeskirche to

write a book that would help the teacher of religion, L first sets forth the basic principles for parables and then discusses eleven parables at length. In the Introduction, E. Fuchs who supervised her dissertation lauds the work, especially her important discovery that every genuine parable is spoken from a community and for a community, that we can often take hold of its setting in life "if we pay attention to the 'interlocking', to the concessions to a common experience which a parable prefers to make use of."

J. MCINTYRE, *The Shape of Christology* (Philadelphia: Westminster Press, 1966, \$4.50), 180 pp. Indexed.

The Professor of Divinity in the University of Edinburgh, in these Warfield lectures delivered at Princeton Theological Seminary, surveys Christological approaches and then outlines a path for the future. He first discusses what is given in Christology, the method of Christology and its models. Three models—the two natures, the psychological and the revelational—are discussed at length. In the conclusion he argues that no model can be normative for all Christology as all are derived by man's imagination to serve faith in a situation now more open and flexible than it has ever been since the fifth century.

J. ROHDE, *Die redaktionsgeschichtliche Methode. Einführung und Sichtung des Forschungsstandes* (Hamburg: Furche-Verlag, 1966, DM 25), 248 pp. Bibliography. Indexed.

The scientific study of the Gospels has advanced from literary criticism to form-criticism and in recent years to redaction-criticism. The nature of redaction-criticism and its difference from form-criticism are examined. Next R evaluates studies on the redaction of individual Synoptic writers and then examines studies which embrace the redaction of more than one NT author. Redaction-criticism is recognized as a new, independent method which is a logical development from the principles of form-criticism. An appendix briefly discusses the literature of 1964-65.

H. SCHÜRMANN, *Worte des Herrn. Jesu Botschaft vom Königum Gottes. Auf Grund der synoptischen Überlieferung zusammengestellt* (4th rev. ed.; Leipzig: St. Benno-Verlag, 1966), vii and 432 pp.

The words of Jesus are printed in red, and a brief comment is added to each saying. S's third edition [cf. *NTA* 5, p. 246] was reprinted in paperback [cf. *NTA* 6, p. 142]. The present edition contains some additional material and changes. Translations into English, French and Italian are in preparation.

C. STABLEFORD, *The Early Church in Action. Questions and Notes on the Acts of the Apostles* (Wallington, Surrey: The Religious Education Press, 1966, paper 5 s.), 70 pp.

The paperback's first part provides notes on the world in which the Church grew up. The second part consists of some 300 questions on the material treated. The third part includes varied information, e.g., a Who's Who of the persons in Acts, a chronological table, etc. The booklet is based upon S's long experience as a teacher of religion.

EPISTLES—APOCALYPSE

Aquinas Scripture Series (Albany, N.Y.: Magi Books, Inc., 1966).

1. *Commentary on Saint Paul's Epistle to the Galatians*, trans. F. R. Larcher, O.P., (\$5.50), x and 211 pp. Indexed.
2. *Commentary on Saint Paul's Epistle to the Ephesians*, trans. M. L. Lamb, O.S.C.O. (\$5.95), vi and 313 pp. Indexed.

Though many of the modern problems were unsuspected by him and though his approach seems strange to modern readers, Thomas' treatment of the Pauline letters is perennially valuable because he was in his element as a theologian dealing with the thought of the first Christian theologian. Aquinas' biblical methodology is discussed briefly by R. T. A. Murphy in Vol. 1 and more completely by M. L. Lamb in the introduction to Eph.

N. BROX, *Paulus und seine Verkündigung*, Schriften zur Katechetik, Band VI (Munich: Kösler-Verlag, 1966, DM 9.80), 137 pp. Bibliography.

A thorough understanding of the Scriptures is required for the preacher and catechist, and a knowledge of the biblical writer's life may be helpful and is at times essential. This holds especially true for Paul's Epistles. Accordingly B discusses the apostle's place in the early Church, the evolution of his theology, Paul's ideas on faith, on freedom and law, etc.

R. BULTMANN, *Der alte und der neue Mensch in der Theologie des Paulus*, Libelli, Band XCVIII (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964, DM 9.90), 66 pp.

Because of the unity of theme, three articles previously published at different times are here reprinted together. These are "Das Problem der Ethik bei Paulus" (*ZeitNTWiss* 23 ['24] 123-140); "Römer 7 und die Anthropologie des Paulus," (a contribution to the *Festschrift* for G. Krüger, 1932); "Adam und Christus nach Römer 5," which appeared in *ZeitNTWiss* 50 ('59) 145-165 [cf. § 4-719].

G. B. CAIRD, *A Commentary on the Revelation of St. John the Divine*, Harper's New Testament Commentary (New York—Evanston, Ill.: Harper & Row, 1966, \$6.50), x and 316 pp. Bibliography. Indexed.

C's work is written from the standpoint that the time in which John lived was remarkably like ours and that an understanding of Rev can help modern Christians. The book's myth and symbol are succinctly explained. The translation is original with a minimum of comment on the principle that translation is itself a form of commentary. Rather than discuss how others understand Rev, C has presented his own unified interpretation of the entire book, convinced that the full story is the strongest argument and that John is his own best interpreter.

Chiastic Analysis of the Epistle to the Hebrews. Arranged by John Bligh (Heythrop, Oxon. England: Athenaeum Press, 1966, paper \$.50), ii and 33 pp.

In determining the literary form of Heb, A. Vanhoye's *La Structure Littéraire de l'Épître aux Hébreux* (1963) was valuable but not entirely satisfactory according to B who then proceeded to work out his own chiastic analysis of the entire letter. Unable at this time to write a commentary on the Epistle, B offers the Greek text of Heb arranged according to chiasmus with an introductory page explaining how one may use the work.

P. HOFFMAN, *Die Toten in Christus. Eine religionsgeschichtliche und exegesische Untersuchung zur paulinischen Eschatologie*, Neutestamentliche Abhandlungen, N.F. 2 (Münster: Verlag Aschendorff, 1966, cloth DM 42, paper 38), ix and 364 pp. Bibliography. Indexed.

A dissertation on Paul's teaching concerning the Christian between death and resurrection, presented in 1959 to the theological faculty of Munich, has been revised and brought up to date. The first part, which examines what Paul's contemporaries thought of the afterlife, concludes that their views were many and diversified. In the second part, Paul's own statements are considered, and it is shown that he is not concerned with speculative questions about the nature of the intermediate state but rather with the important fact that the deceased

are united with Christ in death. This union he derives, not from any conception of man or of the world, but historically from Christ's redeeming death.

J. KALLAS, *The Story of Paul* (Minneapolis: Augsburg Publishing House, 1966, paper \$1.50), 151 pp. Bibliographies.

A broad view of Paul's life, some essential insights into his character and mission, and the principal ideas of his Epistles are here presented for the general reader. The book's cover is composed of a colored map of the apostle's journeys. As a companion piece to the volume, a set of filmstrips has been prepared which may be obtained from Cathedral Films, 2921 W. Alameda Avenue, Burbank, Calif.

S. LYONNET, S.J., *La storia della salvezza nella lettera ai Romani*, Historia Salutis, Serie biblica—Volume I (Naples: D. D'Auria, 1966, paper 2,400 Lire), viii and 270 pp. Indexed.

Ten studies, all previously published in books or periodicals, *VerbDom*, *Biblica*, *NouvRevThéol*, *BibOriente*, are reproduced or translated to compose the inaugural biblical number in a theological, pastoral and ecumenical series. All the articles deal with salvation-history in Romans, and each usually treats a chapter in the Epistle. L's foreword calls attention to the importance of Romans for the post-conciliar age, pointing out that at the time of the Reformation this letter proved crucial for Luther, Calvin and Melanchthon.

L. MATTERN, *Das Verständnis des Gerichtes bei Paulus*, Abhandlungen zur Theologie des Alten und Neuen Testaments 47 (Zurich—Stuttgart: Zwingli Verlag, 1966, paper DM 24), 235 pp. Bibliography. Indexed.

Paul's statements on judgment appear strange: at times he says that Christians will be judged, at other times that they will not. To solve this riddle, M examines the idea of judgment in Judaism, in its apocalyptic and rabbinic literature, and in the Pauline Epistles. She finds that the apocalypticist draws his strength from the idea of judgment (he projects himself into the future in order to endure the present); the follower of rabbinic teaching lives in expectation of judgment (he makes good use of the present as a preparation for judgment); while the Christian lives as the servant of the Lord and shares his work, and the Lord will one day demand an account of this service.

A. Q. MORTON AND J. MCLEMAN, *Paul, the Man and the Myth. A Study in the Authorship of Greek Prose* (New York: Harper & Row, 1966, \$7.95), 217 pp. Indexed.

The authors' thesis is that statistical analysis proves the only authentic Pauline Epistles are Rom, 1, 2 Cor, Gal and Phlm. Part One sets forth the problem of determining authorship and describes the methods and results of unsatisfactory attempts at a solution, e.g., by literary and theological analysis. Part Two explains the statistical method, discussing the problem of authorship in Greek prose, the sentence length as a test of authorship, the occurrence of common words. These norms are then applied to the Pauline corpus. From the five authentic letters Part Three draws conclusions concerning the apostle, separating the "man" from the "myth." A large portion of the book (pp. 135-213) consists of statistical tables.

J. C. O'NEILL, *The Puzzle of 1 John. A New Examination of Origins* (London: S. P. C. K., 1966, paper 17 s. 6 d.), vii and 67 pp.

The solution proposed is that the author of 1 Jn belonged to a Jewish sectarian movement, most of whose members had become Christians by confessing Jesus was the Messiah. The Epistle consists of 12 poetic admonitions belonging to the

traditional writings of the Jewish movement; each of these John has enlarged in order to bring out the fact that the movement reached its true fulfillment in the coming of Jesus. His opponents were members of the Jewish sect who had refused to follow their brethren into the Christian movement.

J. PAWLICKOWSKI, O.S.M., *Epistle Homilies* (Milwaukee: Bruce, 1966, \$3.95), xvi and 127 pp.

From each Sunday Epistle in the Roman Catholic Mass P selects one or two points and briefly develops their relevance for the contemporary scene. The version used is that of the Confraternity of Christian Doctrine.

M. RISSI, *Was ist und was geschehen soll danach. Die Zeit- und Geschichtsauffassung der Offenbarung des Johannes* (Zurich—Stuttgart: Zwingli Verlag, 1965, paper), 150 pp.

The Apoc, R observes, is concerned not with developing a general theology of history but with a prophetic interpretation of the history which lies between the first coming of Jesus and his return. The study is limited to examining the historical structure of John's understanding of history and seeks to show how essential this knowledge is for the interpretation of the entire book. The theme is developed in four parts: the structure of the Apoc; the understanding of time; the end-time; the consummation. An English version of the first edition of the work which had a different title was noticed earlier [cf. *NTA* 10, p. 426].

R. SCROGGS, *The Last Adam. A Study in Pauline Anthropology* (Philadelphia: Fortress Press, 1966, \$4.25), xxiv and 139 pp. Bibliography. Indexed.

The Introduction argues against the widespread opinion that Judaism—and consequently Paul—had absorbed into its thought the Gnostic myth of the *Urmensch*, of the "Saved-Savior." The study takes up Jewish speculation about Adam as found in the OT, the apocrypha, the pseudepigrapha and rabbinic literature. Next comes an examination of Paul's ideas on the new and the old creation, the first and the last Adam. The basic coherence of the apostle's thought, S concludes, suggests that in the main his Adamic Christology is primarily directed by his awareness and reinterpretation of Jewish Adamic myths.

BIBLICAL THEOLOGY

D. BARTHÉLEMY, O.P., *God and His Image. An Outline of Biblical Theology*, trans. A. Dean, O.S.B. (New York: Sheed & Ward, 1966, \$4.95), xx and 199 pp.

Well known for his work on the Dead Sea Scrolls and for his textual studies on the LXX, B here devotes himself to a theological study intended for the ordinary reader. He observes that critical research helps us to understand the stages by which the present Bible was formed, but that the biblical text as we have it is for us the word of God and consequently the fitting approach to the Bible is to read it as the work of one author, God. Further details about the book will be found in the notice of the French original [cf. *NTA* 8, p. 475].

W. BIEDER, *Die Verheissung der Taufe im Neuen Testament* (Zürich: EVZ Verlag, 1966, 19.80 Sw. fr.), 320 pp. Bibliography. Indexed.

In order to bridge the contradictory attempts at a solution of the NT teaching on baptism, B interprets the various statements concerning it under the sign of the promise. He believes that all NT baptismal texts are properly understood only within the triangle: Church—mission—kingdom of God. Having investigated the various aspects of the function of baptism, he endeavors to show that the mystery of the kingdom of God in its servant form provides the point of unity on which the baptismal texts converge from different sides.

J. W. BOWMAN, *Prophetic Realism and the Gospel. A Preface to Biblical Theology* (Philadelphia: Westminster Press, 1955, \$4.75), 288 pp. Indexed.

The first part of the study outlines three current positions in biblical theology—humanistic optimism, apocalyptic pessimism and prophetic realism. The last position is the correct one and may be described as revelational theology, God's theology wheresoever, by whomsoever and in whatsoever cultural milieu it may be found. The book's second part develops the theme of Scripture's prophetic realism. This theme is the gospel and God's purpose in history. Finally, the volume's third part explains the content of prophetic realism as presented under the headings, the gospel of Jesus Christ, of God, of the kingdom, of our salvation.

N. BROX, *Der Glaube als Zeugnis* (Munich: Kösel-Verlag, 1966, DM 11.80), 128 pp.

In the biblical and early Christian writings, B maintains, Christian witness is seen as the constant duty and mission of the Church, as fulfilling faith in its function of a sign, and not as something added to faith. B discusses faith as witness by word and by deed. By word, as in the testimony the apostles bore to the resurrection of Jesus. By deed, in the Christian's daily life and especially in the martyr's death, the supreme act of witnessing. Most of the book is devoted to the conduct of the faithful as the witness of faith.

A. B. DU TOIT, *Der Aspekt der Freude im urchristlichen Abendmahl* (Winterthur-Zürich: P. G. Keller, 1965, paper 24 Sw. fr.), ix and 188 pp. Bibliography. Indexed.

In late Judaism and NT writings, joy is conceived as an eschatological good based on restored fellowship with God which had been destroyed by sin. It is symbolically expressed under the image of the eschatological meal. The author finds that the joyful character of the Lord's Supper is grounded on the fact that eschatological fellowship with God and the Messiah are anticipated therein. But he insists that this joy both looks back to Good Friday, the initial phase of the eschatological period, and forward to the Messianic meal in which fellowship with God will be completely fulfilled. After the NT period, due to a shifting of emphasis, the Lord's Supper took on the character of a memorial meal of the dead, and Christ is envisioned not as the royal host but as the food of immortality. An extensive bibliography is included.

G. EBELING, *Theology and Proclamation. Dialogue with Bultmann*, trans. J. Riches (Philadelphia: Fortress Press, 1962, \$3.95), 187 pp. Indexed.

In his controversy with Bultmann, E discusses the tension between scientific theology and Church proclamation, historical and dogmatic theology, kerygma and the historical Jesus. Next he outlines an approach to Christology and to ecclesiology. The appendix treats seven topics, among them the use of the term kerygma in recent theology, and the question of the theological motive behind the formation of the Gospels. Extensive notes (pp. 137-181) provide the basis for the argument.

H. FEHREN, *Christ Now. Saturday Night Thoughts for Sunday Mass* (New York: P. J. Kenedy & Sons, 1966, \$3.95), 148 pp.

Drawing upon his 17 years of pastoral experience and counseling, Father Fehren shares with his fellow priests some ideas to brighten the Sunday sermon. The talks are brief (usually two or three pages), illustrated by stories, and are frequently introduced by catchy titles, e.g., "The Liturgical cycle, *Help Murder the Jesuits!*" and "First Sunday of Advent, *Here we go again.*"

F. HERZOG, *Understanding God. The Key Issue in Present-Day Protestant Thought* (New York: Scribner's, 1966, \$4.50), 191 pp. Bibliography. Indexed.

The key issue in Protestant theology, the quest for God, is intimately connected with several other issues warmly debated today: the new quest of the historical Jesus, the new hermeneutic, the new morality, the secular city. After treating the new quest for God and the historical Jesus, H devotes three chapters to hermeneutic: historico-ontological hermeneutic in the Fourth Gospel, historico-ontological hermeneutic today, hermeneutic and ethic. The concluding chapter outlines the task of present-day systematic theology. Extensive notes (pp. 145-172) are placed at the end of the volume.

J. A. MARTIN, JR., *The New Dialogue Between Philosophy and Theology* (New York: Seabury Press, 1966, \$5.95), ix and 211 pp. Bibliography. Indexed.

That more laymen and professional scholars may participate in the fruitful ongoing dialogue between philosophy and Christian theology, M presents the necessary historical, philosophical and theological background. He discusses the historic dialogue, its new context (the rise of British analytical philosophy), sets forth the new issues (the problem of religious knowledge and the nature of religious propositions) and concludes with some interesting convergences, treating, e.g., the thought of P. van Buren, H. Cox and Ian Ramsey.

VED MEHTA, *The New Theologian* (New York—Evanston—London: Harper & Row, 1966, \$5.95), 219 pp. Indexed.

The excitement caused by the writings of J. A. T. Robinson, Paul van Buren, Schubert Ogden, Dietrich Bonhoeffer and others, led M to write his well-known series of articles in the *New Yorker*. In these the modern theologians are represented by liberal quotations from their works, and M's personal interviews with them are recorded in vivid detail. Before the articles appeared in book form, M heard from most of the theologians he discussed, and in a few places his text has been revised to represent their views more accurately.

R. PANIKKAR, *Kerygma und Indien. Zur heilsgeschichtlichen Problematik der christlichen Begegnung mit Indien, Kerygma und Mythos V—Ergänzungsband III* (Hamberg-Bergstedt: Herbert Reich Evangelischer Verlag, 1967, paper DM 16), 154 pp. Indexed.

Interpreting the Christian message to people with an Indian culture is the special problem studied here. P develops his thesis in three stages: (1) The actual situation in India which beholds a distorted image of the Church. (2) The encounter; the relation of Christians to their non-Christian world; the encounter of earthly wisdom with Christian love. (3) Kerygma and hermeneutic; the hermeneutic of tradition in Hinduism; the first picture of Buddha; idolatry; personalism, etc.

R. SCHNACKENBURG, *Present and Future. Modern Aspects of New Testament Theology*, Cardinal O'Hara Series, Vol. III (Notre Dame—London: University of Notre Dame Press, 1966, \$5.00), x and 212 pp. Indexed.

The volume arose out of a series of lectures delivered at the University of Notre Dame in the fall of 1965. Addressed primarily to students and then to a wider public, the essays indicate the relevance of biblical theology for our present intellectual condition and our religious thought. Topics treated include present and future in the preaching of Jesus; miracles in the NT and modern science; dying and rising with Christ, a Pauline notion; Johannine Christology and the Gnostic myth of the savior.

R. SCHNACKENBURG, *The Truth Will Make You Free*, trans. R. Albrecht (New York: Herder and Herder, 1966, \$3.95), 126 pp.

Three lectures delivered during the 1963 Salzburg University Week developed the biblical interpretation of truth and were found to provide satisfactory answers for many of the questions raised by university students. Slightly revised, these lectures have been translated with the titles "Truth as Divine Revelation," "God's Truth in Human Dress," and "Man Before God's Revealed Truth." In order to throw further light on modern questions concerning truth, S has included in the book a translation of his article which appeared in *BibZeit* [cf. § 8-16] on "The Concept of Revelation in the Bible." The original German edition was noticed in *NTA* 10, p. 133.

H. SCHWARZ, *Das Verständnis des Wunders bei Heim und Bultmann*, Arbeiten zur Theologie, II. Reihe, Band 6 (Stuttgart: Calwer Verlag, 1966, DM 22), 227 pp. Bibliography. Indexed.

In scrutinizing K. Heim's and R. Bultmann's views regarding miracles, S first studies their presuppositions: their view of the world, the philosophical principles underlying their concept of natural science, their Christology. The next part considers their idea of the nature of miracle and its meaning for man's existential situation. Finally S concludes that neither presentation can be entirely rejected or accepted, though Heim's position is preferable. At the end S indicates new possibilities for the development of a theology of miracles.

Theologisches Begriffslexikon zum Neuen Testament, ed. L. Coenen, E. Beyreuther and H. Bietenhard, 2. Lief.: *Bewachen—Elias* (Wuppertal: R. Brockhaus, 1965, paper DM 16.80), pp. 113-224.

The distinctive features of this theological dictionary have been described in our notice of the first fascicle [cf. *NTA* 10, p. 277]. Among the major articles in the fascicle at hand are those on *Bild*, *Bischof*, *Blut*, *Bund*, *Brot*, *Dämon*, *Demut*, *dienen*, *Ehre*. Occasionally a bibliography of some length is added to an entry, e.g., *Bund* and *Demut*.

Torah and Gospel. Jewish and Catholic Theology in Dialogue, ed. P. Scharper (New York: Sheed & Ward, 1966, \$6.00), xiv and 305 pp.

In January, 1965, Jewish and Catholic theologians met at St. Vincent's Archabbey, Latrobe, Pennsylvania, for three days of discussion and interchange of views. The papers then delivered are here published without change except for one case when the presentation is more extended than the original talk. "Biblical Scholarship: Bond or Barrier?" was the theme for Dr. Samuel Sandmel ("Jewish and Catholic Biblical Scholarship") and for Fr. Roland E. Murphy ("Present Biblical Scholarship as a Bond of Understanding").

L. VISCHER, *Tithing in the Early Church*, trans. R. C. Schultz, Facet Books, Historical Series 3 (Philadelphia: Fortress Press, 1966, paper \$.85), xi and 34 pp. Bibliography.

V studies the practice of tithing in the OT (it is almost impossible to determine the exact scriptural practice), in the NT (Jesus goes beyond tithing; one must give all) and in the early Church (where tithing was considered a way of discharging one's financial obligations). A final section discusses the contemporary problem of tithing.

H. VON CAMPENHAUSEN AND H. CHADWICK, *Jerusalem and Rome. The Problem of Authority in the Early Church*, Facet Books, Historical Series 4 (Philadelphia: Fortress Press, 1966, paper \$.85), ix and 39 pp. Bibliography.

H. von Campenhausen, "The Authority of Jesus' Relatives in the Early

Church" (pp. 1-19), maintains against Harnack that the concept of a caliphate or of a hereditary succession of rulers never existed in primitive Christianity. H. Chadwick, "The Circle and the Ellipse. Rival Concepts of Authority in the Early Church" (pp. 21-36), finds that primitive Christianity is a circle with Jerusalem at its center. It was the influence of Paul who glorified Rome that led to the idea of an ellipse with Jerusalem and Rome as the foci.

The Word in History. The St. Xavier Symposium, ed. T. P. Burke (New York: Sheed and Ward, 1966, \$4.50), xi and 180 pp.

Held at St. Xavier College, Chicago, March 31st to April 3rd, 1966 under the auspices of the John XXIII Institute, the symposium discussed "The Theological Task Confronting the Church Today." The papers, written by Catholic, Protestant and Orthodox scholars—several of whom were *periti* or observers at the Vatican Council—are basically scriptural but predominantly theological.

NT WORLD

J. Y. AKERMAN, *Numismatic Illustrations of the Narrative Portions of the New Testament* (Chicago: Argonaut Publishers, 1966, \$3.00), vi and 62 pp., illustrated.

The first editor of the *Numismatic Journal* presents in this small volume 30 drawings of coins which illustrate certain narrative sections in the Gospels and Acts. Reproduced from the original edition of 1846, this unchanged reissue gives a brief explanation of the significance of each coin and indicates the collection from which the original coin was taken for the drawings in this book. 18 engravings illustrate the Gospels, 12 the Acts.

ARCHBISHOP ATHANASIUS YESHUE SAMUEL, *Treasure of Qumran. My Story of the Dead Sea Scrolls* (Philadelphia: Westminster Press, 1966, paper \$2.65), 208 pp. Photos.

The man who purchased the first of the Dead Sea Scrolls tells his own story of what happened, prefacing it with an account of his own life. The part of the book directly concerned with the Qumran MSS, pp. 139-208, describes their discovery, their coming to America and their sale here. W. H. Brownlee, who with J. C. Trever first studied the MSS, has written the Foreword which gives a brief history of the Qumran excavations and evaluates the discoveries.

B. BAGATTI, O.F.M., *L'Église de la Circoncision*, Publications du Studium Biblicum Franciscanum. Collection minor n. 2, trans. A. Storme (Jerusalem: Imprimerie des PP. Franciscains, 1965, paper), vii and 288 pp., illustrated. Bibliography. Indexed.

Recent studies, particularly those of J. Daniélou, and excavations of various sites, e.g., of Nazareth and of Dominus Flevit on Mt. Olivet, together with many individual discoveries, have greatly increased the store of knowledge about Jewish Christians in the early Church. Here B sets forth the main results of these discoveries, especially of his own and of E. Testa's archaeological work. The volume's purpose is, not to investigate the theology of Jewish Christianity, but to describe its monuments. B's original Italian MS has been translated into French by A. Storme.

The Biblical World. A Dictionary of Biblical Archaeology, ed. C. F. Pfeiffer (Grand Rapids: Baker, 1966, \$8.95), 612 pp.

The dictionary embraces within its scope geography, history, literature and art, and the biblical world envisioned extends from Iran to Italy. Articles are

unsigned, but some 40 contributors are listed with identification of the topics on which they wrote. Brief bibliographies have been appended to the major articles. An interesting table, pp. 67-84, "Archaeologists and Their Work," summarizes the excavations of the past century and a half and briefly describes the individual archaeologists and the organizations which supported their work.

L. CLERICI, *Einsammlung der Zerstreuten. Liturgiegeschichtliche Untersuchung zur Vor- und Nachgeschichte der Fürbitte für die Kirche in Didache 9,4 und 10,5* (Münster: Aschendorf, 1966, paper DM 25), vii and 152 pp. Bibliography. Indexed.

After presenting in parallel columns the blessings pronounced at meals in the *Didache* and in contemporary Judaism, the volume's first part deals with the background and the prehistory of the *Didache* petition—the petition as part of the blessing at meals, its introductory formula "remember, O Lord!" and the object of the petition which is the gathering in of the dispersed. The second part of the book treats the later history of the petition in patristic and liturgical documents. There is an excursus on the petitions in the canon of the Roman Mass. The final chapter discusses whether or not the "Ecclesiam adunare" of the canon is an echo of the *Didache*. The monograph is relevant for both ecumenism and liturgy.

J. A. FITZMYER, S.J., *The Genesis Apocryphon of Qumran Cave I. A Commentary*, Biblica et Orientalia 18 (Rome: Pontifical Biblical Institute, 1966, paper 3000 Lire, \$5.00), xvi and 232 pp. Indexed.

The study was begun as part of a larger work on early extrabiblical Aramaic texts but the author decided to publish separately this commentary on 1QapGn together with the few fragments already published by Milik (1Q20). The reprinted Aramaic text is basically that of Avigad-Yadin (*editio princeps*) but as emended according to subsequent studies. English translation and full commentary follow and two appendixes deal with related literature and a grammatical sketch of Qumran Aramaic. There are glossaries of common and proper names, and indexes of subjects, modern scholars and Scripture references.

L. MOWRY, *The Dead Sea Scrolls and the Early Church* (Notre Dame, Ind.—London: University of Notre Dame Press, 1966, paper \$2.25), xii and 260 pp. Indexed.

Miss Mowry's work, first published in 1962 [cf. *NTA* 7, p. 151] compares the Christian and Qumran communities in their views on redemption, Messianism, eschatology, devotions, etc.

ADDITIONAL BOOKS RECEIVED

W. L. BANKS, *Jonah. The Reluctant Prophet*, Colportage Library 519 (Chicago: Moody Press, 1966, paper), 123 pp.

Concilium. Theology in the Age of Renewal (Glen Rock, N.J.: Paulist Press, 1966, \$4.50 each).

Vol. 17, Church History: *Historical Investigations*, ed. R. Aubert, x and 184 pp.

Vol. 18. Canon Law: *Religious Freedom*, ed. N. Edelby and T. Jimenez-Urresti, viii and 183 pp.

R. DE CORNEILLE, *Christians and Jews. The Tragic Past and the Hopeful Present*, Harper ChapelBooks/CB 30 (New York: Harper & Row, 1966, paper \$1.75), viii and 181 pp. Bibliography.

De Divina Revelatione. The Dogmatic Constitution on Divine Revelation of Vatican II, Commentary and Translation by G. H. Tavard, A.A. Study Club Edition (Glen Rock, N.J.: Paulist Press, 1966, \$.75), 94 pp. Bibliography.

FRANCIS DE SALES, *Introduction to the Devout Life*, trans. and ed. J. K. Ryan, Harper Torchbooks/The Cathedral Library/TB 316 (2nd ed.; New York: Harper & Row, 1966, paper \$2.45), 258 pp. Indexed.

Evangelische Zeitbuchreihe. Polis (Zurich: EVZ-Verlag, 1966).

No. 25. M. GEIGER, *Zum Tage/Eine Radiosendung* (paper Sw. Fr. 3.20), 29 pp.

No. 26. L. VISCHER, *Überlegungen nach dem Vatikanischen Konzil* (paper Sw. Fr. 5.80), 79 pp.

Facet Books, Social Ethics Series (Philadelphia: Fortress Press, 1966, paper \$.85 each).

13. H. VAN OYEN, *Affluence and the Christian*, trans. F. Clarke, ix and 37 pp. Bibliography.

14. H. BORNKAMM, *Luther's Doctrine of the Two Kingdoms*, trans. K. H. Hertz, vi and 41 pp. Bibliography.

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